

1525. 6  
THE  
DEATH and REST,  
RESURRECTION  
AND  
Blessed Portion  
OF THE  
SAINTS.

In a Discourse, on *Dan.* 12. 13.

TOGETHER  
With the Work of the  
Redeemer, and the Work  
of the Redeemed.

By *DAN. BURGESS.*  
Minister of the GOSPEL.

L O N D O N;

Printed for *John Lawrence*, at the *Angel* in the  
*Poultry*, 1692.

THE  
DEATH OF  
RESURRECTION

SECTION

OF THE

THE

SECTION

SECTION





To Mrs. Alice Rolles, Widow of  
Dr. Daniel Rolles!

Madam;

**B**Eing desired by *your self* and not a few  
others to publish this Sermon, I offer-  
ed many Arguments for the contrary. But  
when you would not be persuaded to go with-  
out it, I ceased, saying, *The Will of the  
Lord be done!*

I then wrote it for you; and that as  
soon as might be expected from a Hand  
so full of Diversions as mine. Which I had  
no sooner done, but it was *Taken* from me.  
And, by means of a fore breach made in  
his Family who took it, it was long de-  
tained from me. So long, that, be it con-  
sidered, *my Sermon*  
and my *Promise* of it.

You were pleased to jog my *Memory*,  
and to repeat your first *Importunity*. Upon  
which, you have here what is *your own*;  
and to be disposed of as you shall see fit,  
either to your single *Closet* or the public  
*Press*. If it must come forth, my *Prayer*  
must be that it may *bring forth fruit in its  
allotted season*, tho' all will say it is born  
out of *due time*!

My *Preaching* and my *Writings* do ex-  
asperate not a few that dwell on the *Earth*.  
Yet I have sweet grounds of *Hope*, that

## *The Epistle Dedicatory.*

this plain Sermon will much Comfort them, that have their Conversation in Heaven. Nor am I ashamed to say, that the Medicines contained in these following Leaves, are the very principal Anodines and Cordials that I have learned from the Physician of Souls.

*Dear Sister,*

I know the greatness of your Loss, and the proportionate Measure of your afflictive Grief, and your extreme Need of so sovereign Remedies. And the more, because you are come to the Day, which unerring Wisdom hath named *Rejoicings*. Wherein the Clouds will be ever returning after the Rain, and Fears be in the heart.

And I am sure, that your Call to your heavenly Rest and everlasting Lot.

As my entirely loving Brother, and the sweet Companion of near Forty of your Years wait for the same. So may you wait, for your dear and only Daughter, and for

Your very affectionate  
Rembrancer at the Throne  
of our Father,

Bridges Street in  
Covent Garden

Jan. 16. 1661.

Dan. Burges.

~~THE PREFACE~~

THE  
PREFACE.

**H**Oly Men are Pillars of the Church and World. *And of all Men, Holy Ministers. Who do bear no small Office in the Kingdom of our blessed Redeemer. The Holy Ghost, under whom they serve, doth by the Titles which he putteth on them, declare their eminent Usefulness.*

*By him they are stiled Fathers and Nurses in the House of the living God. Seedsmen in his Field, Labourers in his Harvest. Guides, Comforters, Angels, to his Children in the howling Wilderness of this World. Souldiers and Watchmen in his Army. And who knows it not? As their Names are, so are they!*

*Wherefore divine Love and Hatred are more than a little Known by the*

## The PREFACE

Bestowal of these, and the Denial of them unto any places. God seems to have much People where he doth cast and continue their Lot. And to have little mercy in store for the Souls, unto whom he sendeth them not or from whom he removeth them.

Deprivation of them, is, upon innumerable Accounts, matter of Lamentation. And very justly hath the Church used to exclaim, help Lord, when the godly Man hath ceased and the Faithful failed from among the Children of Men, Psal. 12. 1. Nor is it any marvel that God proclaims himself angry, When righteous Men perish, and none dolay it mournfully to heart, Isa. 57. 1.

There is no end of instances in the New and Old Testament, shaming and condemning our unaffectedness with the loss of them.

Nadab and Abihu died in their Sin, and for it. By the Wrath of God against themselves; not thro' his Displeasure against the Congregation. Nevertheless, being Priests of the Lord,  
from

## The PREFACE.

*from whom good things might have been expected; it was God's Command, that the whole House of Israel should bewail the Burning which the Lord hath kindled to devour them, Lev. 10. 6, 2. The Inference is easie; if we must bewail the Death of ill Men, much more the Death of good ones. If we must deplore the Death of such as God tears in pieces for their own faults, much more the Death of Men whom he seems to take away in judgment upon our Sins.*

*When good old Jacob died, he was mourned for with a great and very sore Lamentation, Gen. 50. 10. When Moses died, he had thirty days of mourning and weeping for him, Deut. 34. 8. When Samuel died, all Israel Lamented, 1 Sam. 25. 1. When Elijah ascended, Elisha fully sorrowfull cryed, My Father, my Father, the Chariot of Israel and the Horse-men thereof, 2 Kin. 2. 12. And when Elisha was fallen sick of the Sickness whereof he died, the King of Israel*  
came

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came down unto him and wept over his face and said, O my Father, my Father, the Chariot of *Israel* and the Horse-men thereof, *2 Kings* 13. 14.

*Was it otherwise under the Gospel?*  
*No.* The Proto-Martyr Stephen had devout Men his Mourners, and great Lamentation made over him, *Acts* 8. 2. When Dorcas died all the Widows were weeping, *Acts* 9. 39. And what did the Ephesian Christians at Paul's departure from them? They wept sore, fell on his Neck and kissed him, and sorrowed most of all for the words which he spake, that they should see his face no more, *Act.* 20. 37, 38. But I conclude with an Example high above all as the Heaven is high above Earth; when his beloved Friend LAZARUS was dead, JESUS wept! *Joh.* 11. 35.

*Trinit.*



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I must have leave to say, that more than what is fabled of Niobe seems verified of our Nature. It is turned to Stone, and that Stone a Marble that weeps not. There is going into Mourning, for the Deaths of our most useful Friends. We have not Sorrow end in our Countenances, to make our hearts better by such Providences. Which, altho' they be very afflictive Evils formally in themselves, appear not to be such apprehensively unto our Understand-

than the Priest and Levite did the fall of the wounded Man, Luk. 20. 31, 32, 33. Few do, in their thoughts, otherwise then as they did; Pass by on the other side of the way. Not coming nigh, to make such enquiries as were proper; What hath God done? What means he to do with us? And, what is it whereto, by this stroke, he calleth us?

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In our Neighbourhood it is lately said, Mr. Agus is now dead after, Mr. Hurst is not. And now, so quickly, Dr. Rolles is not. But it is a question, whether we can say, any of us, that the Consideration of their Deaths hath amended our Lives. And that since they deceased, we have less sinned and slept. No Minister of us can take up our Saviour's words unto you, Behold I am always with you to the End of the World. Nor may you say of your Ministers, as David of his God. That you have them for many years. We are all in jeopardy every hour, and the Night which is come upon others, is hastning on us. The Night in which no Man can follow his work, but every Man's Works must follow him. Much the more do I doubt whether our Eyes shall long be the Teachers which are left, because they have shed so few Tears for those which are gone.

# The PREFACE.

*In the Funeral Sermon*

for Dr. Rolles, an incom- Dr. Daniel  
parably better hand hath Anestly.  
driven at our excitation. To wit, us-  
to wise and holy improvement of  
the foresaid Lectures of Mortality.  
And I will humbly, out of my penury,  
cast in my following Mite for the same  
rich End. The Arguments I insist on  
are such as are most undeniably apt  
for that end. The Preaching of them  
may be to them that perish, Foolish-  
ness; but to as many as are saved it  
is the Power of God. His Pardon  
for my Weaknesses in this Essay I have  
craved and unto his Blessing it is  
humbly commended.

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## ERRATA:

PAG. 97. l. penult. for Dimini, r. Dimine, p. 64. in Marg. l.  
penult. for quem, r. qui, p. 69. l. ult. for found, r. found,  
p. 71. l. 19. for unwearingly, r. unweariedly, p. 93. l. 21. for  
Affliction, r. Affliction, p. 95. l. 11. for willing, r. unwilling,  
p. 103. l. 11. for P. S. r. P. l. p. 113. l. 16. for Seat, r. State, p.  
122. l. 15. in the Marg. for libido, r. libido,

# THE PREFACE

In the Funeral Sermon

Two BOOKS by Mr. Daniel Burges,  
and John Lawrence, at the  
Angel in the Poultry.

MAINTAINING a whole Duty, and GOD's wonder-  
ful Increase of him thereunto. Set forth  
and Published at the Request  
of some Hearers, in 12<sup>o</sup>

Advice to Parents and Children; the sum of a  
few Sermons, Contracted and Published at the Re-  
quest of many Pious Hearers, in 12<sup>o</sup>

## ADVERTISEMENT.

A Sermon Preached on the occasion  
of the Funeral of the late Reve-  
rend Divine Mr. Tho. Roswell; by  
Mr. Math. Mead, Minister of the Gospel.  
Printed for John Lawrence, at the Angel  
in the Poultry, 1692.



that the Man greatly desired of  
the Hebrews should be a Man of

Deliver of Delights. Ch. 9. v. 23. Ch. 10.  
11. 12. The Angel thus him is

**DISCOURSE**

OF THE  
It is not without cause that I have

**Death and Resurrection**

contain no less than the Death and Re-  
surrection of the Body, the Rest and

the completely glorious Lot of the  
**Good Mens Bodies, &c.**

shall shortly be spoken. (as of old to  
Daniel) unto every one of you that

love God. The not by an Angel's  
Dan 12. 10. Mouth is that in his other empha-

**Go thou thy way till the End be. For**  
**thou shalt Rest. And stand in the**

**Lot in the End of the Days.**

**T** Hese great Words are the Sa-  
preme King's. And are di-

rected to not the lowest of his  
Favourites; to Daniel, the Holy Pro-  
phet,

**B**

( 1 )  
phet, the Man *greatly beloved*, or,  
as the *Hebrew* phraseth it; a Man of  
*Desires* or *Delights*, Ch. 9. 23. Ch. 10.  
11, 19. The Angel stiles him so,  
both in the *Abstract* and in the *Plural*;  
signifying him to be a Man extraor-  
dinarily Desirable or Delightful.

It is not without cause that I have  
called them *great* Words; being they  
contain no less then the *Death* and *Re-  
surrection* of the *Body*, the *Rest* and  
the compleatly glorious *Lot* of the  
*Soul*. Yet great as they are, they  
shall shortly be spoken, (as of old to  
*Daniel*.) unto every one of you that  
love God. Tho' not by an *Angel's*  
*Mouth*, it shall, in some other *empha-  
tic* way, be said unto each of you, Go  
thy way, &c. In way of *premonition*,  
God speaketh to all of you this day,  
every one of these words! And I  
humbly trust that they shall not re-  
turn void, but accomplish that which  
pleaseth Him, and prosper in the thing  
whereto He sendeth them!

The



The Particulars forenamed are conspicuous in them?

1. A Separation required; *Go thou thy way.*

2. A Term set for it; *Till the end be.*

3. A Rest promised under it; *Thou shalt Rest.*

4. A Lot promised to follow it; *Thou shalt stand in the Lot at the end of the Days.*

The Separation required, is of Soul and Body. *Go thou thy way*, is as much as *Die thou*. *Vatablus*, *Gejerus*, and some others read it, *Thou shalt go thy way*, or *Die*. *Daniel* was now as we suppose, an hundred Years old; for the time when he was carry'd into Captivity was in the third Year of the Reign of *Jehojakim*, c. i. v. i. and he Prophesied until the Reign of *Cyrus* King of *Persia*. Ch. io. v. i. His Days had been many, and Services extraordinary. And now the Lord of his Life and Labours dismisseth him from his laborious Life.

Commandeth him that had so long  
*Laioured in the Lord*, to go *Die in the*  
*Lord*, as our New Testament-Phrase is.

*The Term set for this Separation, is*  
*the End of the World.* Till the End  
 be; that is, the end of the appointed  
 time for departed Souls to wait for  
 their Bodies, Job 14. 14. *All the*  
*Days of my appointed time will I wait*  
*till my Change come.* That is, I,  
 in the part of me that shall be  
 still alive, will patiently wait for the  
 Change and Revival of that part  
 which Death hath detained, till the  
 time appointed for my Change by  
 its glorious Resurrection cometh.  
 Then, *thou wilt call and I shall an-*  
*swer.* Call my Body out of the  
 Earth, and it shall Rise. *Thou wilt*  
*have a Desire to the Work of thy hands.*  
 Thou wilt, of thy Love unto it, re-  
 store and perfect that part of thy  
 Workmanship, after all its dead sleep.  
 I well know what different Con-  
 structions Learned Men have put on  
 these

these words, *Till the End be.* But it is that which I give, wherein I am best satisfied, and whereto least opposition *is* or *can* be made, (a)

(a) The End here, is thought by many to be the end of the things concerning which God is treating with *Daniel*. To wit, the Accomplishments of his Visions, in breaking down the Kingdoms of the World, and setting up the Lord Christ's Kingdom. But none do, or can find reason to limit the Separation of *Daniel's* Soul and Body, unto those said Accomplishments. All extend it, as I do, to the end of the World. *Until the End*, doth not signifie to any Man's Mind, that *Daniel* should not have his Soul and Body kept apart after the end of the foresaid Accomplishments. Even unto the end of the World. It is said *Micah* had no Children *until* her Death; It is hoped that no body thinks she had any after her Death. So that unless Men will *Make*, they will *Find* no full cause of Offence at my Construction of this *End*.

*The Rest promised in the time of this Separation, is that degree of Blessedness, whereinto Holy Spirits do immediately enter at their coming forth from their Bodies. Thou shalt Rest, that is, shalt enjoy a Happiness incomparably greater then before Death, tho' lesser than what thou shalt have at the Resurrection. When*

*the Earthly House of thy Tabernacle is dissolved, thou shalt be had, as fast as Angels can carry thee, into a Building of God, a House made without hands in the Heavens; and into Abraham's Bosom, a delightful Mansion therein, 2 Cor. 5. 1. Luke 16. 22.*

*Finally, the Lot which followeth this Rest at the end of the Days, is the state of compleated Happiness which is to begin at the foresaid Resurrection. It being then that it must be said, Come ye blessed, inherit the Kingdom; as Mat. 25. I take not upon me to determine in what degree this Lot shall exceed the foresaid Rest. But that it shall greatly surpass it, is evident enough; and shall, in its proper place, be shewn so to be.*

*The doctrinal Observations which I take hence, are four; on which I will treat with convenient Brevity.*

*Obs. 1. God's very Darlings be not exempted from Death. Daniels must go their way; the way of all Flesh, Look as Earthly Geds die like other Men,*

*Men the most heavenly Saints do die as well as their less hallowed Brethren. Both of them do put on the Beauty of the Divine Nature in their Conversion; and have increases thereof in their Sanctification; but they put not off the Mortality of the Humane Nature before Glorification. But more distinctly let us see,*

*1. God hath his Darlings;*

*2. These Darlings must die.*

*He hath his Darlings; or specially Beloved Children. It is stupendously that He loveth all that are His. And in many respects equally also. He hath not elected or Redeemed one of them more then another. Nor hath he more effectually Called one sincere Convert then another. All whom he Pardoneth, he equally pardoneth, tho' the number of Sins forgiven be ever so unequal. He Adopteth one no more then another. And as truly Sanctifieth and Glorifieth all, as any. Nevertheless, it must be said, the Gifts of God are the Signals of his Love.*

And extraordinary Measures of Grace put into us, with like Services to his Kingdom done by us, are his Gifts. So that where these are found, he must be said to love more then ordinarily. His most holy Nature maketh this to be Necessary; for how can he but most love what is most like to himself? And his gracious Son hath made it very Certain; Jo. 14. 21. *He that loveth me, (that is, loves me most Perverly and Actively,) shall be loved of my Father, (that is, shall be loved by him with most Love of Assistance and Complacency.)* In a word; as various as the DEGREES and FRUITS of God's Grace inate his Children, so various are the Measures of his Delight in them. But, what I must more insist on, follows; *Nothing must die.* As no Simple in Nature, nor any Compounds of Art, so neither can any Attainments of Grace preserve from natural Corruption. If they could, Daniel had been as safe out of its reach, as any Man.



Man. For, what is very considerable, his youthful Days were offered to God as First-fruits. It is generally held he was but Young, when he was carried to Babylon. But however green he was in years, he appeared very ripe in Grace. For no sooner was he there, but, if I may so speak, his Faith carried Captivity captive, conquered the Conquerer's high and mighty Blandishments. Repulled the King's Meats and Wines; Temptations, that use to stay more than Swords and Spears. \* *Lucan.*

\* *Sæviar armis Luxuria.*

Earthly Nobility, with all the Snares it hath, made not him to set his affections upon things below. He was of the Seed of Princes, if not of the Royal Blood, Ch. 1. 3. And yet he disdaineth ensnaring Delicacies, and asks for Pulse to eat and Water to drink. So providently had he harkned and heard for time to come, in the holy Land, that thus he persevered in Babylon. Fruitful in good Works, when ta-

ken from under the Rain of holy Ordinances.

Humane Learning, vast Secular Wisdom and high Preferment made not his Heart to swell. His Skill in all Learning was adorned with that excellent one of Self-denial. While the King praised his Wisdom, he gave the praise of it to his highest King. And was at the same time, an Earthly King's Idol, and the Heavenly one's humble Servant. In his Primacy of the Presidents over an hundred and twenty Provinces, he did not so much as fully the Lustre of his admirable Righteousness. They that watched for his halting with Eagles Eyes, confess'd his Integrity with despairing Lips. We shall not find any occasion against this Daniel.

His Heart being fixed, trusting in the Lord, he was not to be made afraid by any evil tidings. A Doom to a Lyon's Den was no Scar-crow to him. Could not make him, Omit, Lessen, or Cover his Duty. He more feared the least Frown of his holy God,

God, then all the Teeth and Rows of the most fiery Lyons.

In short, *His precious Life Spent it self in receiving and showing Kisses from God, and in Fasting and Prayer for the Welfare of the Church.* All the other Prophets had not so many clear Discoveries as this one Daniel, concerning God's Disposal of Kingdoms. The Lines whereof do all meet in *Christ's Exaltation*, as in their centre. It being unto the Interest of his Kingdom, that the Disposal of all doth ever subserve. Unto Daniel, his Kingdom and People were so very dear, that God names them *Daniel's People, and City.* *Seventy weeks are determined upon I H I People and I H I City.*

Yet must very Daniel die, and the Reasons are not far to seek. These few will be as soon granted as uttered, I suppose.

R. 1. *Their God is just and will not dispense with his old Law of Morality. Absolutely, He will not. He ena*

Let us know of old, that Men should die; as many as should Sin. The Reward of that Statute is found in Gen. 2. 17. *In the day thou eatest thou shalt die.* And Sentence denounced according unto it, is added, Gen. 3. 19. *Unto dust thou shalt return.*

It is sweetly true, our Redeemer hath saved us from the Sting and Curse of Death; and from the Condemnatory Doom of the following Judgment. But not from Death it self; for *We must needs die*, 2 Sam. 14. 14. Nor from Judgment it self; for, *We must all appear before the Judgment-seat of Christ*, 2 Cor. 5. 20.

For special purposes of his Glory, God seems to have made use of his Prerogative, in the Exemption of two Saints from Death. Namely of Enoch, who was Translated so as not to see it, Heb. 11. 5. And of Elijah, who went up by a Whirl-wind into Heaven, 2 Kings 2. 11. But, with Submission, I think it may be said, These holy Persons did undergo what was

Ana-

*Analogical and Equivalent to Death*, at the least. A *Change* they suffered, which was instead of *Death*, and a sort of *Death*. Nor appears it to be more then from the ordinary *humbling Methods of Death*, that they were exempted. To be *Changed* is to *Die*, saith *Drusius*. They are said to *Die* who put off corruptible Nature, saith *Calvin*; in which sense they do *Die*, who at *Christ's* second coming are found alive.

However, *Exceptio firmat regulam in non exceptis*. Particular Exceptions do not in the least destroy general Rules. God's Rule is as hath been said; *Where Sin doth enter, Death shall come after*. It was the *Father of Lies* that said to our first Parent, *Thou shalt not surely die*. The righteous Lord who loveth Righteousness, said the clean contrary. And hath in all time since verified his word; as well on them that have feared him, as on others. *The first Man that did die was a Righteous one*; one that obtained

tained God's Testimony that he was  
 so. And as for the Patriarch *Abraham*,  
 the *Eminent Friend of God*, hath gi-  
 ven up the Ghost. Of *godly Kings*,  
 the *Man after God's own Heart*, went  
 the way of all *Flesh*.

(a) The like I may (a) *Moses*, the match-  
 less one, was bid to go  
 up into *Mount Nabo*, and die. And  
 the *Holy Apostles* are all fallen asleep;  
 the *Beloved Disciple* himself not ex-  
 cepted.

The Lord our God, who is a jealous  
 God, hath ever taken this care to  
 shew that he is not *indiscreetly Fond*;  
 tho' he be *infinitely Kind*. That he  
 doth hate and punish Sin whereso-  
 ever he finds it. And is still a *Righ-*  
*teous* Father where he is a *Reconciled*  
 one. In a word; the richest *Diamonds*  
 have their Clouds, the purest *Naza-*  
*rites* are not without their Spots; and  
 God hath an Antipathy to the Spots  
 of his own People, as well as he  
 loves their Persons. And therefore,

as



as dyeth the wicked Fool, so dieth the Holy Wise Man. Eccles. 2. 16.

R. 2. Their God is All-sufficient, and will thus shew himself to be no less. Never did the Sun need the Glow-worm, for which the Child hath cried; and never did God want the Creature which the World hath idolized. He is himself the Sun and Shield, the perfect Store of good, and perfect Defence from Evil, unto Kingdoms and Churches, Families and Persons. But tho' of this Truth be so indisputable.

(o) Men that have most of the Holy Spirit, do too much over-value the Arm of Flesh. And too much distrust the Divine Efficient, upon the Removal of an Earthen Instrument. As if God and the Creature were more, and could do more, then God alone.

(o) Believers themselves, as to the Improvement of it, to much symbolize with Infidels.

In *Emmanuel's Land* we do hear this intolerable odd Language of the *Wildernels*. Can God prepare a *Table* without such Means. Can the *Kingdoms* stand, if such a *King* falls, that is the *breath of our Nostrils*? Can the *Churches* Live, if Men that so *Plant* and *Water* them do die? Can the *Family* of such a Charge of Children, avoid utter ruine, if the good Man, the *stay thereof* deceaseth. q. d. Can they be holden up? Is God able to make them stand?

God's Honour requireth that we have our answer. And thus he gives it with his hand, because we believe not the Words of his Mouth. (a) He cuts off our adored *Conduit-Pipes*; and so makes us to see we may be main-

(a) Most true it is, He hath thousands of other ways, to shew his All-sufficiency; to shame our Idolatry, and beat us

off from it. He is not tied to this, and necessitated to take away good Men, that he may convince us that they be not Gods. No; He hath, and he doth use other means. But his Holy Will is to make use of this way; as his Works do show. Even therefore, because it seemeth good in his sight,

tained

tained as well immediately from himself, the *Fountain*. He sendeth down into their Graves, *Those by whom we thought we were kept out of ours*; and convinceth us that *his Benignity is full as good a Life without them*. He lays in the *Dust*, them whose *Persons we had in too high admiration*; giving us to see, that as much as he did *Use* them, he did not at all *Need* them. And that, however *Good* they were unto us, they were not so good, but that they might be very well *spared* by us. It being himself alone, *in whom are all our Springs*; and that cannot be wanted, without our *Decays* and *Deaths*. In short, God's *Darlings* themselves must therefore (upon the foresaid Supposition of God's holy Will) go, and die, because we need so to be taught, that it is in himself we do *Live*. And that, whatever we wildly dream, we need not to have any *King*, *Father* or *Friend* immortal, besides him who only hath *Immortality*, 1 Tim. c. 16. R. 3.

R. 3. *Their God is the Lord of Hosts, and by the Deaths of Daniels he will be known so to be. A Lord of Armies he is that wants not either Souldiers, or Officers. Albeit they themselves think often, that his Militant Army is but thin. Exclaiming, by whom shall Jacob arise, for he is Small? And, We have no strength against the Host that comes against us; we are none of its match!*

*But the King of Glory is stronger then he is thought by his own Army. Of Seers, Leaders, and Captains. He hath such an abundance, that he must send some to their Rest, to make room for others to come and Labour. Others endowed with the same Spirit and Principles; and sick of desire for Service. Such as would resent it very grievously. Should God let others have all the Pleasure of it: Denying to them, the great Reward they do discern in his Work. So have we seen Children bitterly cry, because their*

their Father less employs their hands  
then their Brethrens !

And is there not a Cause then, for  
the Death of holy *Heroes* ? There is.  
And God will not have *this or that*  
*Prophet live for ever*, because he hath  
so many more. He will shame all  
those that reproach his *Numbers*;  
and make them confess him *richer*  
then they thought him. *Moses* shall  
die, and it shall be seen he hath a  
*Joshua* for his business. *Daniel* shall  
die; and it shall be seen he hath a  
*Haggai* and a *Zechariah* ready for  
his Service. *John Baptist* shall die;  
and the World shall know that he  
who sent *John* to prepare his way,  
hath *enow greater than he*, to pro-  
claim his Gospel. In a word; *Men*  
*of God*, of greatest *Faithfulness* and  
*Serviceablest* must die; the very  
*Chariots and Horse-men of Israel*; that  
it may be made better known, *The*  
*Chariots of God are twenty thousand*,  
Psal. 68. 17.

R. 4. *Their God is, and will appear, a Rewarder of them that diligently seek him.* A Rewarder great, and like himself. Even with Rewards which this lower World is not able to contain. These he *superaddeth* to the great ones experienced in keeping his Commandments. He therefore assigns them *but a Day* for their *Labour*, because he is as zealous for their *Rest and Recompence.*

He sees and forgets not their *Labour of Love* in this World. Where their state is that of *Warfare*, and their Life is all spent in *Fight*; and much of it in *Agonies*, and sore *Conflicts*. Of which, it is to be noted, God's choicest *Darlings* have ordinarily the *greatest Share* of any of his Children. Divine *Wisdom* and *Goodness* using to put the best prepared Souls to the most difficult Services. *Satan's Malice* also, is, with a *notorious Eminence*, against such. As is the Rage of all his *Emissaries* and *Agents*. The more any one *Dwelleth*



in God, and God in him, the more Hell and Earth conspire and fight against him. Yea, and what is sadly considerable likewise; the more a Man's face shineth with Holiness, the more will he be envied and maligned by Israelites, as well as Egyptians. It is no new thing for an Aaron and Miriam to speak against a Moses, Numb. 12. 2. And for Stars held in the same right hand of Christ, to fight in their courses against each other. (a)

(a) Chrysostom  
and Epiphanius

wished bitter wishes to each other; which came to pass on both. Jerome and Rufinus wrote so invectively against each other, that St. Austin said it made him pine away with grief to read them. Cum legissem, contabui dolore. And, alas, how many a Paul and Barnabas of our Day and Nation do verify my assertion?

But what is of all things most considerable; God's Darlings have daily hot service in their own hearts. Hypocrites do but Flourish; but these do in earnest Fight. Crucify their Flesh, mortify their Members, Beat down

down their Bodies, and Rent their Hearts!

Work, which will make the most *Valiant* and *Patient* to long for the *Shadows of the Evening*. And with to be where the *Wearry* are at rest, and *Wicked* cease from troubling. And reply, as *St. Austin* did, unto God's Answer to *Moses*, *Thou canst not see my face and live*, saith God; *That I may see thy face, then, Let me die*, saith *Austin*.

Besides; the holy Souls I speak of, do by Faith see their invisible *Father* and invisible *Brethren* also in Heaven. *St. Chrysostom* compares them to *Birds* in a *Cage*, that look through the *Wires*. And our *English Chrysostom*, unto Prisoners that look through the *Grates*, and behold the attractive glorious *Liberty* that is above. Faith is the Evidence of *Things* not seen. And so it is of *Persons* and *Actions* too. And these faithful Souls do by Faith see often the heavenly *Place*, *Company*, and *Employment*. And their Eye affects

fects their *Heart*; and causes them to loath this World as a great *Field of Mars*, and long to be in the *Cælestial Mount of Peace*.

They know that *Sin* brought in *Death*; and they do also know that the *Death of a good Friend* of theirs hath brought in *Life*. And hath made the *Grave*, the darkeſt Room next to *Hell*, to be the *Entry into Heaven*. The *Paſſage* out of the *Vale of Sorrow*, into the *Joy of their Maſter*. And therefore out of ſo greedy an *Eater* as *Death* is, they deſire *Meat*. And pray to be *Diſſolved*, that they may be *Glorified*!

And how ſlow a *Rewarder* were their *God*, if this their *Suit* were denied? And this their *Deſire* not fulfilled? If he held them here in the foreſaid *hard Work*, without ceaſing till the *World's End*; how would it agree with the *Mercy* of his *Nature*, and the *Truth* of his *Promiſes*.

In

In short; therefore do God's Darlings die, because he is a God of admirable *Bounty*. And cannot content himself to let them go long *Unserved*, by whom he hath been *faithfully served*. I say unto ye, He shall gird himself and make them sit down to meat and will come forth and serve them! Luk. 12. 37. *Novum honorem & insolitum*. Grot. in l.

The Use of this Doctrine follows, Inf. 1. *Let the best of Men make the best Use of their Time*. They are nevertheless *Servants*, for being *Favourites* of God. And being but, as others, *Day-servants*, they are concerned, as others, to improve every hour of their Day. Their Day, which is not less uncertain, as to its *Duration*, then other Mens.

(a) Our renowned Perkins lived

not fifty Years; nor Pembroke forty. The great Bishop Latimer, and Excellent Mr. Gataker lived eighty. Hemmingius and Beza eighty seven; Dr. Chaderton eighty nine.

(a) Of all Men, The

best Workman needs most to be ashamed, if his Work be not best. His Master hath given most to him, and will require most from him. And his Fellow-servants will hold a dead Fly in his Ointment, as much as a dead Ox in one of his Inferiors.

I confess, the Snuffers of the Sanctuary ought to be of pure Gold. Reprovers should be Immaculate. I own my self most unfit, to rebuke bad Men for being no better. But, ye suffer Fools gladly, saith the Apostle. Bear with me therefore, O my Superiors, while I say. The Best have room to mend. Renowned *Zischer* breathed out his Soul in prayer for the Pardon of his Omissions. And incomparable *Calvin* himself, thought his Labour too little to denominate him Diligent. I know not any of you living but may blush to think of the Services done by one that is not yet dead! You excel others, Sirs! O go on and ex-

Mr. Baxter is  
since dead.

cal your selves. Do more for making us more like your selves. Do with your *Learning* and *Wisdom*, as the Sun with its *Light*, and Clouds with their *Rain*. Diffuse them liberally and impartially. Tempt not your People to prefer *Candles* above *Torches*; raw *Timothies* before aged *Pauls*. Let us hear your *Trumpets*, see your *Pomegranats*, and *Aaron's golden Bells* about his *Feet*. And, all the rather, because of your precious *Lives*, as well of our less valuable ones, *The Time is short!*

Inf. 2. Let them that have the *Light of God's Darlings*, walk by it while they have it. It is *Light* given us to *Work* by and not to *Play*. And it is a *Light* lent us but for a *Season*. The *Star* that leads to *Christ*, if we will follow it, to day, will it self be with *Christ* to morrow. And we have little reason to expect that God should multiply such Blessings when we foolishly trifle with them.

This



This do very many, with the Stars of the first Magnitude in our Firmament. Verbally praising them, practically shaming them. Continuing both Dark and Cold under Light the most Burning and Shining. Learning from them Little; Presuming that they shall have them long, and there is no halt in the business. Unto every such Cessator, I would say from God; *Thou fool, thou knowest not but this night thy Minister shall be required (or taken against thy will) from thee. Enactis est postere à Nolente; Causab.)*

Inf. 3. Let no Man think of a discharge in the War with Death. Who shall say, I will not die? When Israel saith, Behold I die, Gen, 48. 21. Of Moses God saith, Moses my Servant is dead, Josh. 1. 2. And Noah, Job and Daniel are dead, that Triumvirate of heavenly Favourites! The Beggar died; and the rich Man also died, we read Luk. 16. 22. The Godly die

to be *Saved*, the Wicked die to be *Damned*.

Ashes keep Fire from going out ; and our *Dust* and *Ashes* in our *Minds* would keep alive the Sparks of *Grace*, if any be, in our *Hearts*. The *Duty of Life* would be better remembred, if the *Day of Death* were less forgotten. Wherefore let every Man thus argue himself into a more full *Persuasion* and perpetual *Mindfulness* of that Day. Death is the way of *all the Earth*, therefore it is the way that I am going. It is the way that the *Heirs of God* and *Co-heirs with Christ*, all do go ; what is it therefore that can excuse my going it ? Go I must, and this I will do. I will make it my first business to get a full Readiness. *The first purchase of Land that I read of in the Scripture, was of a Burying-place, Gen. 23.* The first Lesson I will set me to learn, shall be to say unto the best Purposes, *O Corruption, thou art my Father,*

*Father, O Worm, thou art my Mother and my Sister ! Job 17. 14.*

*Inf. 4. Let every one of God's Children, aspire to be a Darling. Every one is not so ; but every one should aim and strain to be so. And the rather, because they who are so, do die away as fast as other Men. Tho' they be Pillars of this World, they Fall apace and leave it. And wo unto the World, if others rise not up in their room. Will God take care for that, and raise up others ? Yea, He will so do. But how ? Not without the Designs, Desires, Prayers and Endeavours of them whom he doth raise up. God works not upon Man as Masons work upon Stone. What he doth in us, and for us, He doth it by us. He works by setting us to work, putting all our Powers, (Natural, Acquired and Infused) into Act.*

*Wherefore the thoughts of the Death of most excellent Men, should*

provoke us to rise and seek for their Excellencies. That when *They* are Translated, their *Places* may be supplied; and the *Militant Church* may lose less than the *Triumphant* one gaineth, by their *Transplantation*. At the Death of *Scipio Africanus*, thus cried *Metellus* (saith the Historian;) *Come forth O ye Citizens and think what's to be done; for your City Walls be fallen.* An alike cry is often uttered, when an eminent Man of God is departed. But would it so be; or would not that cry be soon over, if they who are most lamented when they die, were more imitated whiles they live? If surviving Ministers had fetched fire in like measure, from him whose fire is

*in Zion and his Furnace in*  
 (a) Therefore *Jerusalem!* Isa. 31. 9. (a)  
 did holy *Jerusalem* so bewail the Death of *Josiah*, because he fore-  
 saw that God, being incensed against the People,  
 would not raise up any one after him to carry on  
 the Work which he had set on foot. Otherwise, he  
 knew who had the fulness and residue of the Spi-  
 rit; and could easily raise up more *Josiahs*.

In

In short; it is an inglorious thing and a reproachful, to be content to be but *Holy*. Heaven-born Grace maketh to strive for no less then *perfecting Holiness*. And for being not only *Followers*, not *Outgoers* of them, who through most exemplary Faith and Patience are gone to inherit the Promises. Let us go on unto *Perfection*, say they who are come unto *Sincerity*; *Forgetting those things which are behind, and Reaching forth unto those things which are before*, Phil. 3. 13. And therefore will an *Elisha* not stir from his Master one moment, but get all that is possible of his Spirit; because he knoweth that God will by and by take away his *Person*, and the Church will have need of his *Qualifications*. His *Skill* and his *Promptness* to direct *thirsty Souls* to the *living Waters*; *naked ones* to the *white Robes*; and *weary and heavy Laden ones* where they may have *Rest*.

Inf. 5. *Let not Death be so frightful a Name unto good Men.* It is indeed an *Evil*, and so apprehended; one that's *irresistable*, and *sure* to a very Proverb. So *strong* it is, it subdues all; so *cruel* it is, it spares none. But, it is evident, that its *Evil* is not *Invincible*. And its *Presence* need not induce *extreme Grief*. There is no reason why a *holy Soul* should *much shrink* from it, and recoil. For, were it a *poysoning Serpent* and not an *healing* one, the God of Love w<sup>d</sup>. never let it touch his beloved. If Graves were *Hells*, and not *Chambers of Rest*, we may be certain that his *Daniels* should never be sent unto them. He that cannot Lye, hath said that *All things shall work for their Good*. And, tho' he hath not said to natural Death and violent. *Touch not mine anointed, yet he must needs have said to both of them do my Prophets and my People no harm.* Wherefore,

The



The Death of Daniels takes off the wonder, why Death is placed in the Inventory of our Goods, 1 Cor. 3. Makes it certain, that there is Honey in this Lyon. And that, altho' it makes a Separation of Soul and Body from each other, yet it maketh no separation of Soul or Body from God's Love and Benignity. Had we no other Antidote against the fear of Death, why should it not suffice us, that we see the best of Men to die; and, when they be at their best, they do desire to die? And, altho' many good ones do fear it, all do grant, that, supposing themselves good, they need not to fear it. No, not in the most frightful Pumps of it. They are not to learn, that under the Old Testament, the first that went to Heaven, died a Martyr. And, under the New Testament, the first Martyr did not fear to let his Soul go thither. No but he gave it to his Saviour, and prayed him to Receive it. As the Death of our Redeemer himself, so the Death's of

the *Army of his Martyrs* have been as voluntary as violent.

Besides, doth not the Removal of every heavenly Soul from hence, *diminish* the Pleasure of being here? and *add* to the desirableness of the Place they possess? and make it seem more worth our dying for it? It must needs so do, where the *Eye of Faith* is at all open, or its *Hand* is at all stirring. Speak, O Experience! Is it not then when some *Daniels* do go their way, that others are specially desirous to go? Then when some do depart, that others cry, *Lord lettest thou now me to depart!* Is it infrequently that the living Saint saith unto the Dead, as *Ruth* to *Naomi*; *Whither thou goest I will go, and where thou lodgest I will lodge,* *Ruth.* 4. 16.

2. Inf. 6. *Let the malignant World have a little Patience.* There's no need of the stir that vainly they make, to rid the Earth of God's beloved.

loved. *Hell, Rome and their Com-  
plices* may spare their pains; for  
those *Jedidiabs* will die without  
them. They have a Father that loves  
them too well, to let them be very  
long treated as *Off-scoring* and *Filth*,  
1 Cor. 4. 13. He observes, that be-  
cause he hath chosen them out of the  
*World*, therefore the *World* hateth  
them. Yea, and for his sake, as far  
as their hand reacheth, *Killeth them*  
*all the day long*. He tells them, and  
they may believe him, their *Rage*  
shall profit them nothing, *Psal.* 76,  
10. But his Saints shall not trouble  
them long. The *World* is not wor-  
thy of them, *Heb.* 11. 38. Neither  
shall their *Stay* in it be other then as  
that of a *Vapour*, for a little time,  
*Jam.* 14. 15. Wherefore,

This I would ask at the hands of  
*Scorners* and *Persecutors* on the be-  
half of God's Children; *Let them*  
*eat and drink in peace, for to Morrow*  
*they will die.* I mean, let them do  
the

the Will of their heavenly Father;  
for that is their Meat and Drink.

Inf. 7. Lastly, *Let every one of us make sure of his Love who dieth not.* It seems that the best (and only) of Creature-comforts and Comforters do die. Men, more precious than Gold, the fine Gold of Ophir; Men, that are God's Jewels, and ours too; the Apples of his Eye and of our own; these, like all other of this World's Goods, make Wings and fly away. Wherefore, it is a Rock higher than they; and a Sun that sets not, as they, which we need secure.

Because *Asaph* found his own *Flesh and Heart* to fail, concluded all other *Mens* to do the same, and observed God only to be strong and durable enō to be his Strength and Portion; he inferred very reasonably it was good for him to draw near unto God. Psal. 146. Because *Abraham* is ignorant of them, and *Israel* acknowledges them not; that is, are gone and can serve them

them no more as of old; the Church takes God for her *only Father*, and magnifies his Name of *Everlasting*, *Iſa. 63. 18*: Let us go, and do likewise. For,

In a word; the *Reason* of this Inference, is obvious to all. The *Benefit*, is inconceivable but by practice and experiment. Ask, and you shall be told so by them that make in. I propose the single Testimony of the pious *Mackwrath*; who having his *only Son* took away by a *sudden Death*, for several hours retired himself, and repaired to his God; after which he came forth and told his Friends, *He would be content every day to lose a Son for that which he had then gained from his God*. Let me add the words of *Melania*, who when, before her Husband had been dead long enough to be cold, had two Children that presently died; *Expedi-  
tius tibi sum servitura Domini*: Lord, said she, *I will now better  
serve*

serve thee, having none else to at-  
tend.

Obli 2. The first Death hath an  
End, as surely as a Beginning. He  
that saith, Go thy way, He addeth  
the Limitation, Till the End be. Soul  
and Body shall come together again,  
as certainly as they part. Their se-  
paration is but for a set time. The  
Body's Resurrection is not so strange,  
as true. It is as sure as Death, if  
the Holy Scriptures be of Truth. And,  
if the Judgement and Faith of Christ's  
Universal Church be any thing worth.  
Dog's barking hinders not the  
Moon's shining. Nor do all the  
Clamours of ancient and modern  
Sadduces, darken this glorious Ar-  
ticle of our Faith. In such Sun-beams  
it is revealed, throughout the New  
Testament especially. So that we  
always find, it is Doubt'd, Denied,  
and more or less Embraced, as the  
Scripture it self is. Briefly, I shall  
confirm it by,

I. Plain



1. *Plain Scriptures.*2. *Weighty Reasons.*

The *Scriptures* are these following ones; sufficient to evince, that, as *Pharaoh* lifted up the heads of *both* his Officers, and brought *both* out of Prison; Exalting *one* unto Honour, and hanging up the *other*; so God will do with *all* the Prisoners of Death. Take *all* out of the Grave; and Glorify *some*, but Vilify and Torment *others*.

Joh. 5. 28, 29. *The Hour is coming, in which all that are in their Graves shall hear his Voice. And shall come forth; they that have done good to the Resurrection of Life, and they that have done evil to the Resurrection of Damnation.* Thus speaks our blessed Saviour, so clearly and so fully, that none can be blind but such as will not see.

Jo. 11. 24. *Martha's words concerning her dead Brother, do make it evident that the Resurrection was*  
then

then believed and received as an undoubted Truth. *I know*, saith she, *that he shall Rise again in the Resurrection* (that is, the common one of just and unjust Men,) *at the last Day.* And our Saviours reply is very considerable, *v. 25. I am the Resurrection and the Life*; which is as if he had said in so many words, "I am the *Author* of *Resurrection Spiritual and Corporal.* My Divine Nature is the *Efficient* of them, my Humane Nature is the *Exemplar* and *Pattern.* Accordingly see we,

*1 Cor. 15. 12. If Christ be preached that he Rose from the Dead, how say some among you that there is no Resurrection from the Dead.* The Apostle argues that if Christ's Body be raised, our Bodies must necessarily be so. And appeals to them for the Convincingness of his Argument. Asking as it were, with what face they could grant the former and deny the latter. Affirming it, proving it, and

and Answering Objections against it  
in a great part of the Chapter. Har-  
monious hereto is, 1 Thess. 4. 14. *If  
we believe that Jesus died, and rose  
again, even so them also which sleep  
in Jesus will God bring with him, v.  
16. The Dead in Christ shall rise  
first.* Add thereto,

Phil. 3. 20, 21. *Our Conversation  
is in Heaven, from whence we look for  
the Saviour, the Lord Jesus Christ;  
Who shall change our vile Body that  
it may be fashioned like unto his glo-  
rious Body; according to the working  
whereby he is able even to subdue all  
things unto himself.* Behold here, as  
*Tertullian* speaks: *Fiducia Christiano-  
rum Resurrectio Mortuorum.* All Chri-  
stians are assured of the Resurrection  
of the Dead. As many as have  
their *Treasure* and *Converse* in Hea-  
ven, look for Christ to come from  
thence in the day appointed, and to  
raise and glorify their Bodies after  
they have lien long in vile and for-  
did

did Dust. Knowing well his Omnipotence and Ability to make them glorious, and like unto his own Body. I will transcribe but one more Testimonial; which shall be the illustrious Confession of Job's Faith, about this Mystery of the Resurrection of the Body.

Job 19. 26, 27. *Tho' after my Skin Worms destroy this Body: yet I IN MYSELF I shall see God, whom I shall see for my self and mine Eyes shall behold and not another, tho' my Reins be consumed within me.* Words, which our famous Expositor thus paraphraseth. "After I am dead and laid in the Grave, where Worms do not only eat my Skin but my whole Body; yea not only the outward Limbs and Members of my Body but my very Bowels and Entrails. Tho' Worms devour and Rottenness invade whatsoever of a Body I have. Tho' I am spent from Head to Toe, from Skin to Reins,

"Reins, without and within, yet  
 "notwithstanding all this I believe  
 "that I shall rise again and see God  
 "in my Flesh. — He that gave me  
 "a Being when I had none, can easily  
 "reduce me to the Being I am in  
 "when I seem not to be what I was  
 "before. Tho' wild Beasts, Birds,  
 "Cannibals, or Fire consume it, tho'  
 "all these Difficulties grow upon my  
 "Faith, yet I believe I shall be re-  
 "paired and see God in my Flesh.  
 "My Flesh, the same I had, for  
 "kind; the self-same for  
 "number.

He that would  
 see more Texts  
 for the Resurrection, let him turn to Acts 24.  
 14, 15.

Will some Object, that, for all these  
 Testimonies, they cannot devise,  
*How the Dead are raised?* Very like-  
 ly it is that they will so do. But  
*infallible Wisdom* hath branded these  
 Objectors for Fools. Some Men will  
 say, *How are the Dead raised and*  
*with what Body do they come?* Thou  
 Fool,

*Fool, that which thou sowest is not quick'ned except it die, And that which thou sowest, thou sowest not that Body that shall be, 1 Cor. 15. 35, 36, 37. In sowing, the Seed doth rot before it springs up into Fruit. The Corn thou sowest, returneth not in the likeness wherein thou didst sow it. But, for Beauty and Verdure, thou not for Substance, quite another thing. Trouble not thy self with the, How this is! God the Efficient, well knoweth. And in the Resurrection as well as Creation, no wonder if he be above thy reach. He is so; in ordinary Generation.*

*But will the Body at the Resurrection have true Flesh? No doubt but it will, whatever wanton Wits object. Christ's raised Body had Flesh and Bone, Luk. 24. Why not ours? True it is; Flesh and Blood, that is, as it is corruptible, cannot inherit the Kingdom of God, that is Incorruptible. No; and therefore it shall be changed*



ed. As our Souls must be changed and rid of *Sin and Uncleanneſs*; our Bodies must be changed and rid of *Natural Weakneſs*, before they be capable of *Glory*. They ſhall be made *Spiritual Bodies*. But how? not by being turned into *meer Spirits*, and made ceaſe to be *Bodies*. No, but by being made entirely ſubject to our *Spirits*; *ſtrong and active*, and *unweariable like our Spirits*; and, as thoſe our *Spirits*, and the *Angels*, not at all needing *Apparel, Food and Sleep*.

In ſhort, *The Frame and Fabrick of raiſed Bodies, the Symmetry and Diſpoſition of Parts and Members*, ſhall be the ſame. But the *Qualifications and Endowments* ſhall be new, as the Apoſtle declares, 1 Cor. 15.

*Reaſons*, why God ſhould thus raiſe the Dead, are not hard to be found by any competently enlightned Mind. Nor are they *leaſt weighty*, which are *moſt plain and vulgar*. I ſhall produce but two in this place.

R. 1.

R. 1. *The Faithfulness and Justice of God do make necessary this Resurrection. The Faithfulness; for, as it hath been shewn God hath promised to raise the Dead. And our Saviour's Argument for the certain Resurrection of them, is from hence. Luk. 20. 37, 38. That the Dead are raised, even Moses shewed at the Bush when he calleth the Lord the God of Abraham, Isaac and Jacob. That is, when in a Book of his, God is brought in calling himself the God of those Holy Men. Which is as much to say the God that had engaged in an extraordinary manner to use his Power and Wisdom to do them good; and to make them happier than other Men, which upon Earth they not had been. For the Scriptures tell us they were Pilgrims and Strangers, &c. Wherefore Divine Faithfulness requires that God in the next World should make them in their Souls and Bodies more happy than*

than any wicked Men. Without which, it is intimated he must have been ashamed to be called their God, which he would not be, *Heb. 11.*

So doth St. Paul after our Saviour plead for the Resurrection from the Promise made unto the Fathers, *Acts 24. 14, 15. Acts 26. 6, 7.*

Nextly, Let us see how the Justice of God requires the Resurrection of the Dead. For it is the MAN that sins or obeys. And of the Man, the Body is a part ESSENTIAL. It is confessed, the Soul is the part that is more Noble, but it is not more Essential. And in all our Actions, there is a Concurrence of the Body with the Soul. Great is the Inequality indeed, but perpetual is the Concurrence. Our Operations are by the Counsel, and Resolution, and Force of our Souls; but not without the Ministry of our Bodies. Which are ever (*ἑπ' αὐτῶν*) Instruments or Weapons of Righteousness.

ness or Unrighteousness, as Rom.  
6. 13.

Now where were the *Divine Faithfulness*, if the promised Rewards of *Holy Obedience* were bestowed but only upon the *Soul's* Obeying? and the *Bodies* were suffered to be eternal Preys of Death. If the hearing *Ear*, the reading and weeping *Eye*, the praying-praising *Tongue*, the working *Hands* and the walking *Feet* were to be ignominiously dismissed for ever, and perish. While the *Soul* lived, everlastingly bathing it self in the Rivers of God's Pleasures. Such Goodness as the Divine, cannot brook so *Unequal Dealing*!

On the other hand; where were God's *Justice*, if the threat'ned and well-deserved Punishments of Rebellion were executed only upon the *Soul's* Rebelling. The *Bodies*, as if Guiltless, escaping them; and feeling no more then the *light Afflictions*  
whic'

*which are but for a Moment. Altho' they were the Soul's continual Con-  
sorts, from their Mother's Belly to  
the Grave's. But surely, the Judge  
of the whole Earth will do righteously.  
And, therefore, they that have ran  
the same Race, shall receive the same  
Reward. As the Soul, so the Body,  
that sinneth shall die. But,*

R. 2. *The inviolable Truth of God  
in his Promise to Christ Jesus, maketh  
necessary this Resurrection. He pro-  
mised him to overcome all his Ene-  
mies; Psal. 110. 1. But Death is an  
Enemy of his; and therefore to be de-  
stroy'd, 1 Cor. 15. 26. A sore Ene-  
my of his it is; for the Bodies of the  
Saints are Members of Christ, 1 Cor.  
6. 15. And Death with-holds these  
Members from their Head; from their  
beatific Communion with him. Again;  
the Bodies of Sinners are Jesus Christ's  
Debtors; they have not paid the  
Debt of Service, and therefore owe  
the Debt of Punishment.*

And how is God true to Jesus Christ if he overcome not *Death*, and destroy not the Power of the *Grave*, and take out all whom it detains? If he do not bring forth *Christ's Members* out of it, and raise them up unto their glorious Liberty? If he do not raise up *Christ's Debtors*, and take them out of that quiet and silent Cell, casting them into their own proper place of *weeping, wailing and gnashing of Teeth*. If he do not to verify his expresse word, *O Death I will be thy Plagues, O Grave I will be thy Destruction!* Hof. 13. 14. As much as to say, I will not leave one Body unraised! Tho' the first Death be the *King of Terrors*, I will not leave it *one Subject*. As *Cruel as the Grave is*, it shall not hold in it *one Body*; but give it up, as soon as the Trump of the Arch-Angel soundeth!

Hence we are to learn,

Inf. 1



Inf. *With God all things are possible.* For, what less then Omnipotence can *Kill* and *Make alive*? *Bury* and *Raise again* with a word? *Hide* in the *Grave* for *thousands of Tears*, and raise *Adam's* whole race, almost, *in one moment*, *in the twinkling of an Eye*! Distinguish such a world of mingled *Dust*, and, out of such a *Chaos*, raise up such a world of *Bodies*, without the loss of the least *Dust* to any one of them? Give *Death* so universal and long a *Reign*, and utterly destroy it at last?

The *Pillars* of *Solomon's Temple*, were named *Jachin* and *Boaz*; one signifying *God's Strength*, the other signifying his *Will*, to establish it. The truth is; till we well believe the *first Article* of our *Creed*, about *God's Almighty Power*, we cannot believe the *Eleventh Article* of it; concerning his *Will*, for the *Resurrection* of our *Bodies*. But, believing *both*, we should improve them *both* for the *Confirmation* of *each other*. Particularly

cularly, our Faith of *this* latter should be to us a servideable Evidence of the former. And we ought the less to distrust God in the Land of the Living, because we believe he will raise us from the Dead. To be the farther from fear that any Difficulties will bind his hands, because we believe his Angels Trump will open our Graves. Will he raise the Dead? *Why then he is able to do exceeding abundantly above what we can Ask or Think!* Eph. 3. 20.

Inf. 2. *The Grave is but a Bed, and the first Death is but a Sleep.* A Morning comes, when all that sleep shall awake. all that are laid, shall be Raised up. And The Holy Ghost calls the Resurrection a Morning, Psal. 49. 14. It cannot be said of the Grave, as of the Harlot's House; None that go unto it return again, neither take they hold of the Path of Life, Prov. 2. 19. Holy Job explains that harsh word of his in Job 7. 9. *He that goeth down to the Grave shall come up no more.* No more to his former Place, Company and

and *Way of Life*. So he meant; and so are his next words very plainly, *v. 10. He shall return no more to his House, neither shall his Place know him any more.*

It is a lower *Bed* therefore than the *Grave*; and a *second Death*, not the *first*, that is the proper object of our utmost *Fear*. As to the *House appointed for all the Living*, it is indeed *Dark, Cold and Terrible*. But, God saith to us concerning it, as to *Jacob* concerning *Egypt*; *Fear not to go down for I will go down with thee, and I will also surely bring thee up again, Gen. 46. 3, 4.* He bids no *Man* go lodge in the *Dust*, but with the *Limitation* set unto *Daniel*, *Till the End be*. That is, till the *Trump* sounds, and the *Morning* comes.

*Inf. 13. It is a great Good or Evil, to be so much as a very Instrument of Good or Evil.* For our *Bodies* are no more; and, for their being so much, they must be raised all of them, and be made *Sharers* with

our Souls in Glory or Misery. It is but for an appointed time that they must sleep in the Grave, apart from the Souls that heretofore possessed and acted them. They must be raised again for them, be possessed and acted by them, and be blessed or miserable with them for ever!

And yet the best of them have been *but Servants* of Righteousness; and the others *but Servants* of Unrighteousness, to our Souls. So liberal a Rewarder is God that he lets not the least Contributor to his Glory go without the Blessing. And so full an Avenger is he, that he suffers not them that have the least hand in his Dishonour to go without the Curse. It was no such great matter that *Shiphrah* and *Pua* did for his Church. Yet for that small one, He dealt well with them, and he made them Houses, *Exod. i. 20, 21*. Neither seemeth it any great offence for a brute Creature to be invaded and usurped by Satan, and made a Tool of

of for Mischief. Yet, upon this so small offence, *the Lord God said unto the Serpent, because thou hast done this, thou art Cursed above all Cattel,* Gen. 3. 14.

In short; we should never think it *Unprofitable*, to have any the *least part* in honouring God; or *Harmless*, to have the *least part* in Dishonouring him. A wise Soul is very *Timorous* of this, and very *Ambitious* of the former. *Hypocrites* are of another mind; but *true Israelites* had rather be the *Subjects* of Mens bloody Cruelty than *Instruments* of their most bribing Iniquity. And count it of the two more honourable to be God's *least Ministers*, than the World's *greatest Trophies* or *Monarchs*.

Inf. 4. *Great are our Motives to glorify God with our Bodies.* For, great is the value God sets on them; tho' he sends them back to the Dust whence he took them, it is but *until the End be*. He doth not give them

to see *everlasting Corruption*. Not one of them suffers he to be *lost* in the Land of Darkness. The day is coming, wherein *He will call and they shall answer*, (or come at his Call :) *He will have a desire to the Work of his hands*. As sure as now they be *Mortal Bodies*, he will make them *Immortal ones*.

Among many others, these are Engagements, (1.) To *Dedicate our Bodies to God*, for his Temples. And (2.) To *Beware of Defiling of God's Temples*, when Dedicated. We are commanded and intreated to *Present* thus our *Bodies*, *Rom. 12. 1*. We are threatned, that, if *we defile them*, *God will destroy us*, *1 Cor. 3*. And ere long we shall wish we never had had any Bodies, if our Bodies be made use of only as Strainers for Meat and Drink, and Channels for Lust; and be not *Clay submitted and committed to the Divine Potter*; and *Vessels possessed in Sanctification and Honour*, as *1 Thess. 4. 4*.

Indeed,



Indeed, Service that is *but Bodily* profits little. But that spiritual Service also, which is *without Bodily*, is little; beside a false and foolish Pretence. It is certain, that Christ reckons *our Bodies his Servants*; and did give himself for *the Redemption of our Bodies*, as of *our Souls*. Memorable is that Text, 1 Cor. 6. 13. *The Body is for the Lord, and the Lord for the Body!*

Inf. 5. *Absurd they are, and ungodly, who deny the Resurrection of the Body. Absurd*; for very Reason, as informed by Scripture, is against them. And *Ungodly*; for they take away that Article of our Faith, without which the Apostle saith plainly there is little comfort in Christianity, 1 Cor. 15. God commands Soul and Body to part but *until the End be*; and they must be no small strangers to him and his word, who will face us down that this Separation must be *without end*. God, as plain as words can express it, saith *the Dead*

*shall Rise*; they must therefore most audaciously make him a *Liar*, who say as flatly that *the Dead shall not rise at all*.

Let every sound Believer say of such Men, *I count them mine Enemies*. And say of their Opinion, it is *Earthly, Sensual and Drivellish*. Instructing with all gentleness such as have any thing of a Hearing Ear left them; Rebuking sharply the obstinate; Praying for all, *Lord that they may receive their Sight*! Their Eye-sight to see the Proofs foregoing, and see these few things following, *sc.*

Christ Jesus would never *Buy* us so dear, and *Loſe* for ever so essentially a part of us as our Bodies!

He would never have *Profeſs'd* so much *Love* to Believers and *Hatred* of Unbelievers, that Living and Dying he profess'd, if he had not born the same to their Souls and Bodies!

The

The blessed Spirit had never *Testified* that Christ would *Preserve* and at last *Change* our Bodies and *make them glorious* like his own, if it were not certain that he would so do. He is a Spirit of *Truth*, and cannot be *Deceived* or *Deceive*. And would certainly have given the Church an expectation of their *Souls eternal Life* and no more, if the *eternal Redemption of their Bodies* had not been as sure. He is a Spirit of *Grace* and *Love*, and if it had not been so, he would have told us. And have bid us prepare with patience for an *everlasting Adieu* to the Earthly House of our Tabernacle. *David* had never been taught by him, to declare that *his Flesh should rest in hope*, Psal. 16.9. Nor the new Testament *Psalmist* to sing that triumphant Song, O *Death where is thy Sting*, O *Grave where is thy Victory*, 1. Corinth. 15. 55.

Inf. 6. *It is equal Duty, to live in foresight of the Death and of the Resurrection of the Body.* For, the one is as sure as the other, and its foresight *as truly needful.* Both are foretold by God, that they may be foreseen by us. Even constantly foreseen. For, the Faith that *doth nothing*, is worth nothing: nor any longer then it eyeth its *Object*, can it do any thing upon its *Subject*.

Be it added; the worst word that hath been spoken of *speculative Unbelievers* of the Resurrection, is true. Yet, of the two, the *practical Unbelievers* do seem the more horrid Monsters. It is a marvel that in our *Gospen*, any should *doubt* of the Resurrection. But, that any Man believing it, should *live heedless and thoughtless* of it, appeareth more prodigious. Nor doth any thing but its being so *common*, hinder it from being *astonishing*. Sadly common indeed it is among us; all will grant it to be so, except the miserable  
Moles,

Moles, that perceive no difference at all, but think that the same thing, daily to say over the Creed with their Mouths, and to believe it to the Salvation of their Souls.

O that we were wise, and practically understood this; and duly considered the *End*, as well as the *Beginning*, of our separate State! It would make the *Thoughts of Death*, a thousand times more forcible to amend our Life. Seeing (which is most evident) it would make those Thoughts a thousand times more *Terrifying* and as much more *Comforting*, then those narrow ones which are confined only to the Parting of Soul and Body. And extend not unto their Coming together again.

Old Simeon, names Death (Ἀπό-  
λυσις) a *Dismission*, such as of a Pri-  
soner out of his restraint. St. Paul  
calls it (Ἀνάλυσις) a *Loosing* or *Let-  
ting forth*, as of a Ship from the  
Haven it is bound in. St. Peter  
stiles it (Ἐξόδος) a *Going forth*, as  
that

that of *Israel* out of *Egypt*. *Sapiens ad plura, Insipiens ad pauciora*. How delirious must the Mind be, that taketh great thought of *Coming out* of Prison, without any thought whither its *Going*? Takes much thought of *Putting forth* and setting Sail from one Port, without one thought of *Arriving to another*? Thinks much of *Going out of Egypt*, but not at all of the following *Fall in the WilderNESS*, or *Life in the Land of Promise*? Were it not for the *Witchery* that is the Soul of Error, it would be as impossible as it is hurtful to a Christian, to look upon a Death's Head without looking down to its Feet. To cast a Thought upon the *Separation* it begins in, and not extend it to the *Resurrection* it ends in. Which is to read the *Go-ty-way* in my Text, and to leave out the limiting Clause, *Till the End be*.



Inf. 7. *Christians be not themselves, when they mourn without measure for their deceased Friends. When they do sorrow as others which have no Hope, they disregard my Doctrine as others which have no Faith. For bounds would be set to our Grief, were there a believing Respect to the bounds God hath set to the Cause of it!*

Alas! who of us is *struck to the Heart*, to see our Childrens Cloaths taken off at Night? who is it that doth *mournfully take on* to see them laid in their Beds? Tho', there they appear as Dead in our Eyes, as any in their Graves do appear in God's Eyes. God looks on them there, but as fast asleep. *Temperately* we should resent our dearest Relations *sleeping*, if *sincerely* we exercised the Faith of their *Awaking*.

It is most true, to be Senseless of an Affliction, and of such an one, is not Christianity but an Inhumanity. Our Nature is a Crying one, as well as Laughing. And Christianity makes  
it.

it tender as well as strong; and presents no less an *Example* than its *Author's*, for moderated Tears. When his Friend *Lazarus* was dead, *Jesus* wept. *Αγαλλίει τὸ ἀγιδανεύει ἀνὰ πρὸς*; Men of most excellent Hearts are of most fluent Eyes. They be not equal to Angels, but inferior to Brutes in good disposition, who feel no distress in a Friend's decease.

Nevertheless, Religion and Reason, require the Stream to be kept within the Channel. Excess of Sorrow was forbid at Christ's own Death; and therefore can never be allowed at the best of his Servants. It is wonderful that *Seneca* should speak so great, and more lamentable that a Christian should be unable to say after him. *I think not of the Dead, saith he, as other Men do. My thoughts of them be good pleasant ones. For when I had them, I counted upon parting with them; and parting with them, I make account I shall have them again.*

*Habui illos tanquam amissurus, quam habeam.*  
Epist. 63.

But

But I conclude with the words never to be forgotten at Christian-Funerals ; mighty, thro' God, to restrain our Floods and allay our Tempests, *1 Thes. 4. 13, 14. I would not have you to be ignorant, Brethren, concerning them that are asleep, that ye Sorrow not even as others which have no Hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.*

The next Observation to be proposed, is this ;

*Obs. 3. The State of Saints during the Separation of their Souls from their Bodies, is a State of Rest.* God saith to every dying *Daniel, Thou shalt Rest.* The coldness of the Grave, and the temporary Mansion of thy Body therein, shall not affect thy Soul. That shall lie warm in *Abraham's Bosom.* It is *sound in Peace,* and it shall find Rest.

It

It hath lived *unto Christ*, and it shall immediately go to him and *Live with him*. It shall not be brought to an end of any thing, but its Troubles. It shall not lose its *Nature* or *Faculties*, but only its adherent and molesting *Impurities* and *Imperfections*. It shall not cease from *Acting*, but only from *Sin* and *Sorrow* in *Acting*. The Spirits of the Disobedient, are at their death presently *sent to Prison*, 1 Pet. 3. 19. Luk. 16. 22, 23. The Spirits of the Just are as quickly *sent to their Palace*, Luk. 16. 22. Eccl. 12. 7. They no sooner become *Absent from the Body*, but they are *present with the Lord*, 2 Cor. 5. 8. Their *Death-day*, is the day of their *being with him in Paradise*, Luk. 23. 43. [See Mr. Baxter's Saint's Rest. Part. 2. Cap. 10.]

I shall together Explain and Prove this Doctrine.

REST,

**REST**, is a common Name of Happiness. Which begins in *Justifying Faith*; and therefore we are told that Believers *do enter into Rest*, Heb. 4. 3. *It increaseth in Assurance of God's Love*; and therefore we are told, if we walk in the good way, and learn of Christ, *We shall find Rest for our Souls*, Jer. 6. 16. Mat. 11. 29. *It is advanced to a comparative Perfection at Death*, when Angels carry us up to Christ, and Christ offers us to God, and the Father, Son and Spirit take us into the State of sinless Life and Joy in Heaven; and therefore we are told such as die in the Lord, *do Rest from their Labours*, Rev. 14. 13. Moreover it is *exalted unto absolute Perfection in the Day of Judgment*; wherefore we are told it is *Rest* that God's Children do then enter into, 2 Thess. 1. 7. Evident it is, that the Degree of Rest and Happiness meant in my Text, is that of comparative Perfection.

And

And concerning this, it will be need-  
ful to shew,

1. From what Evils it is a Rest,
2. And, in what good things it is a Rest.

The Evils from which Saints do rest, during the Separation of their Souls and Bodies, are numberless. But all fall under one of these two sorts, Sin or the Punishment of it.

1. *Sin, the only absolute Evil.* The only thing which can separate from God the universal Good. The only thing therefore that is *in it self* Evil. Other things be evil only *in our Feeling*. Whereas Sin is evil whether we feel it or no; and, in some respects, then *worst* when we feel it *least*. This evil of Sin it self, haunts the *best* Saints in this Life. And they are less *troubled* that they are here *grieving*, when their Brethren above are *Glorying*; then that they are here *Sinning*, when their Brethren above are as *Sinless* as they can wish.

But



But no sooner do they ascend unto them, but they are like them. No sooner falls their *Body of Flesh* but their *Body of Sin* falls with it. That vile and venomous and vexing *Body*, which all the Prayers and Pains of their Life could but *Weaken*, at their Death is *Destroyed* with one blow.

For into Heaven enters nothing that Defileth, Rev. 21. 27. No sinful Temper, nor any sinful Tempter. Wherefore the blessed Spirits there, shall not as here, be taken up in watching against real and suspected Enemies, lying in wait for their Lives. In *Conflicting* always, and *Agonizing* oftentimes with them. In offering up *Prayers and Supplications*, with strong *Crying and Tears*, against them. In *Watering their Couch with their Tears*, and going mournfully all day long for them.

They do not; and they know they do not, and shall not any more offend their Father, wound their Sa-  
viour

grieve their *Holy Comforter*, disgrace the *Covenant of their Reconciliation to God*, grieve and terrify their own *Souls*, or sadden any of their *Brethrens*.

10 St. *John* hath such a Phrase as *Pride of Life*, 1 Jo. 2. 16. Signifying (as some think) its *lasting for term of Life*. Most certain it is, all the *Sins of God's Children* last no longer a *Term*. But, as they came into them at their *Soul and Body's meeting*, they shall be driven out of them at their *parting*. 1 Joh. 3. 2. *We shall be like him, for we shall see him as he is, when we die.*

2. *The Punishments of Sin.* The *Trouble*, and *Labour*, and *Travel* brought in by *Sin*. The *bitter Fruits of our sinful Fall*. How are the *Lives of the choicest Saints* filled and consumed with these? Who of them, is not, more or less, like unto his *Saviour*, *A Man of Sorrows and acquainted with Griefs*? Who, so much  
as

as they ; or who of them, so much as the choicest, do feel the *Afflictions* of God, the *Buffetings* of Satan, and the *Oppressions* of Men ?

But look, *as Hell is unmixed Wrath*, without a drop of Mercy ; *Heaven is an unmixed Love*, without a Spark of Wrath. Saints ascended thither, are as much above *Sorrow*, as above *Sin*. Their Life there, is without any Disease or Danger. *Those former things be done away*. As no Death, there is no Sorrow, nor any more Pain ; God will wipe away all Tears, Rev. 21. 4.

There they shall *Think*, without *Distraction*. And *Act* and exercise *Grace* without *toilsome Labour*. Serve their Master *incessantly*, and yet *unwearingly*. Enjoy him *without the least interruption*, and also *without the least Satiety* ; Yet with *perpetual Rapture and Ecstasie*. Nothing *hurts or offends* in this holy Mountain. *Hell* is not more empty of  
Com-

*Comforts , then Heaven is of Troubles.*

*But in what good things do the separate Souls of Saints take all their Rest? Exemption from evil, is but the first Condition of a State good. Good, and a Concurrence of much thereof, must go to make a Rest for a Soul.*

*The good things wherein these Souls do Rest shall be proposed in these three comprehensive Particulars; Sc. Company, Conformity, Certainty.*

*I. Company. The Soul from the Body separated, shall not be alone. God and Christ, Angels and Saints shall be with it. Very much it is that we do value our Condition by our Converse. But what a Converse hath the holy Soul in its Apartment from the Body?*

*It is a most intimate one, that they have with all their Brethren in the heavenly Mansions. They come unto all the Spirits of just Men made perfect,*

perfect, Heb. 12. And into the *Bosom friendship* of them all, as well as of *Abraham*. By *Abraham's Bosom*, I think we are to understand, his nearest and delightful Conversation?

Nor have they less *Familiarity* with the Blessed Angels; that heretofore *Rejoiced in their Conversion, Ministred unto them all their Lives, and Carryed them* (thro' the Air, Satan's Country,) *up to Heaven, at their Deaths.* They do come to the *innumerable Company of those Angels*, Heb. 12. 22. Which being *Fellow-servants*, and of one Heart and Soul with them, become no less *sweet Associates* to them.

*What Words* do pass between this Company we do not know. But that they have a *Speech* and *most pleasant Language* to treat each other in, we do not doubt. We have no cause to think them *Dumb*, and *Mutes*, who *Sing Hallelujahs.* And with a *loud Voice* praise the Lamb, as *Rev. 5. 12.*

This is much; and yet it is comparatively nothing. For with *Him*, whom they and all the *Angels of God* must eternally Worship; with *Him*, who Loved and gave himself for them, and washed them from their Sins in his Blood; and hath done a thousand times more for them than can be named; with *Him* they come to be. To Be with whom, they have (most of them) many a time desired to be Dissolved. With *Jesus*, the Mediator of the New Covenant they now Live, now Converse, now Commune, Heb. 12. 24. When *Joseph* discovered himself to his Brethren, it was Life to their dying Hearts! But, O let us stay our selves and wonder! What is it to departed Souls entring Heaven, when Christ saith, *I am Jesus your Redeemer*. I am he whom you prayed to receive their Spirits; and I do receive you. Here shall you be where I am, and behold my Glory, as I have pray'd for you, Jo. 17. 28. And who can think what the following Converses are?



are. For the Holy Soul is not now overwhelmed with Shame. Sin caused Shame; but now there is an end made of Sin. And the Soul hath boldness in that day. Its kinder brother Joseph saith, I am your Brother, now therefore be not Grieved nor Angry with your selves! God sent me to procure you this Life of unmixed Joy.

They now are **WHERE** he is. And they see him **AS** he is, 1 Jo. 3. 2. Not as in a Glass, darkly, 1 Cor. 13. 12. They know as they are known; and they so Behold his face, as to be satisfied, Psal. 17. 15, Their Eye is now satisfied with Seeing. Their Mind, their Spiritual eye is so. Now they feel that the Knowledge of Wisdom is sweet as Honey-comb, Prov. 24. 13, 14.

To say all in a word; these Holy Souls shall be with God the Judge of all, Heb. 12. 23. A fearful thing, without a full Pardon and firm Assurance of his blessed Favour, Isa. 33.

14. But perfectly as *Sweet*, it is with the same. Now both of these they have. And therefore with a *Joy unspeakable, and full of Glory*, they come unto the *Judge* upon his *Throne*. Not more a *Judge* over them, then a *Father* to them ! Nor more worthy of *Reverence*, than of *Love* and *Complacence*.

Qualified now with *Righteousness*, they shall behold his *Face*, Psal. 17. 15. They shall have his *Presence* and shall view his *Glory*. The *Face* is the *Seat* of *Majesty* and *Beauty*. *Vision* of *God's Face*, is *Vision* of his *aweful* and *amiable* Excellencies. *Incommunicable* *Attributes*, as we call them, and *Communicable*.

These all, shall holy Souls S E E. That is, *Know*; and not as now, by *busie search* and *wearisom study*. No, but with *the ease* that our *Eyes* behold *Objects* conveniently near unto us. Not, as now, with *invading Errors* and *perplexing Doubts*. No but in an *undeceiving Light* that secures from both.

both. In this World, Faith is a blessed Evidence of *Things*; yea and *Persons*, the *Divine Persons*. But, alas, the *Sight of Faith* which Saints have below, is *Blindness* in comparison of the *Sight*, and *intuitive Knowledge* that they have above. And the fire of *Love* that is kindled by the *Lightning of Faith*, is no *Love* in comparison of the *Flames* kindled by the *Light* above. There, every Soul crieth, *Mine Eye now seeth thee*. Now *I look indeed, and am lightned indeed*. Never till I came hither did I see my G O D as he is. My Con- ceits of him were partial, and Thoughts unequal. I used either to gaze singly upon his *Mercy, Love, and Grace*, overlooking his dread *Majesty* and awful *Greatness*; till I had let in *Irreverence*, and *Disability to tremble* before him. Or else, I turned from all thoughts of his *compassionate Goodness*, and set my self to view him only in his *Sin-revenging Justice, Jealousie, and Indignation*;

till I had filled my Heart with *Horror* and perfect *Incapacity* to rejoyce in him. But now mine Eye seeth better. It beholds the Divine Excellencies *together*. I see my Father as he is. And as makes me delightfully *Rejoyce with Trembling*. O how many Millions of Deaths is this sort of Sight worth? How good is it to be here? In this Presence, that makes such a Court! Such a *Fulness of Joy and Pleasures* for evermore.

But is their *Company*, all, that holy Souls hence departed have to Rest and Joy in? What, be they only *Spectators*, and not *Possessors*? Have they but the *Presence* of blessed Company, and not a *Participation* of their Blessedness? This would rather give Torment than Delight and Satisfaction.

Let it be considered then which followeth. The Souls we speak of, have

2. *Conformity.* A just *Likeness* unto this said Company of theirs. *Likeness* unto them, even in all that is *Desirable* for them. Without a *Likeness* there could be no *Love*. And without *Love*, what *Converse* were there to be had?

They will be like their *Brethren*, washed in the same *Blood* and purified by the same *Spirit*.

They will be like unto *Jesus Christ*, and unto *God*, his *Father* and the *Father*, 1 Jo. 3. 2. They will be satisfied with his *likeness*, Psal. 17. 15. His *likeness*, as not only *Beheld* by them, but *Transfused* unto them. Therefore doth the *Apostle* name the heavenly *Glory*, one that is to be revealed (e's h'ed's) Into us, Rom. 8. 18.

And, O what a *Rest* must needs be, in being like unto the heavenly *Courtiers*, and very *King* himself? How far are these above the *stormy Region*? How little access have *Winds* and *Storms* where these do dwell?

What *Violence* can ever invade them ? What can disturb them, who not only *Have*, but *Are*, all that is excellent, and nothing beside ? *Holy as God is holy*, and by a consequence very evident, *Blessed as he is blessed*. Joint representatives of his *Purity* and *Felicity* !

This they are made by *Impressions* of God's incommunicable Excellencies, and by *Participation* of his communicable ones.

By the *Dependence* which the apprehension of God's All-sufficiency works in them. An intelligent and free abdication of self, and addictedness to live upon God. To hang upon the Arms of Omnipotence, and stay themselves upon the Centre of the whole Creation. To live, move and be in him whose name is I AM ! Which is to live as safe from fear of evil, as if each of them were himself a God. To live a Life God-like ; upon infinite fulness, as he liveth,

By



By *Subjection* unto God, they are also made as aforesaid. This, the true apprehension of God's Sovereignty worketh in them. Nor is this more *Becoming* than *Benefiting* them; more *Just* than *Sweet*. For how *Easy*, how *Secure*, how *Pleasant* must they feel themselves, when they feel that they are consecrated and devoted things; no more their own, but God's. His, who wants not *Will* or *Power* to keep whatever is His.

By *Love* also, are they made as hath been said. This the apprehension of God's being Love, or all Loveliness, doth work in them. Making them to Love him who is Love it self, to the uttermost Ability of glorified Faculties. And can Rest or Joy be parted from Love, and even such Love? No, they dwell in Love as Water in the Sea, as Light in the Sun. - And perfect Love is perfect Peace and Pleasure.

We have a third Particular, conducing not a little unto holy Souls rest in their separate State; of which briefly. They have therein,

3. *Certainty.* Subjective certainty of the *inchoate* Glory they *do* possess, and of the *complete* that they *shall* anon possess. To wit from the *Judgment-day* to the days of *Eternity*. Sadly have they on Earth cried out, and full often, *It doth not yet appear, what we are, or what we shall be!* But no such Complaint is there made. There do their glorified Minds, without the Shadow of a Doubt, *See* what they are, and *Fore-see* what they shall be.

They see their own *Beauties*, what exquisite pieces of *divine Workmanship* they are, what rare *draughts of God's Image!* What other Creatures then they were when born in Sin, and when grown up and glorying in their shame! Yea other Creatures than they were, when newborn and beginning to live the spiritual new  
Life.

Life. And when advanced above  
 many toward Perfection. Nor need  
 it be said what a spring of Pleasure  
 must flow from these Comparisons.

And why may we not conceive  
 that they do also consider their *Bles-*  
*sedness*, with respect to the amazing-  
 ly different *State of the Damned*?  
 With Transports and ravishing Re-  
 sentiments, thinking, how much Grace  
 hath made them to differ.

No doubt but they do likewise  
 heighten greatly their delights, by  
 reflecting on the *wonderful Means*  
 whereby their God brought them un-  
 to this Perfection. God's being made  
 in the likeness of sinful Men, that  
 sinful Men might be restored to  
 God's likeness. The holy Spirit's be-  
 ing sent to dispossess Souls of the  
 Unclean Spirit; &c.

In a word; inconceivable compla-  
 cency must be concluded to attend  
 their certain Foresight of these Par-  
 ticulars. That now they shall ne-  
 ver any more sin against God; nor  
 God

God ever any more frown upon them. That they shall for ever give unto God all he desires ; and God shall for ever give unto them all their hearts desire. Yea, and *Solomon* gave to the *Queen of Sheba*, much more of his royal Bounty.

Of the things hence to be learned, these are not the least memorable.

Inf. 1. *The State of Sinners, during the Separation of their Souls and Bodies, is not a state of Rest but the contrary.* Saints and Sinners are vastly Different, yea most contrary Creatures. And as contrary must their States be in the next World, as their Relations and Tempers and Lives are in this. If it be said to a dying Saint, *Thou shalt Rest*, it must be said to a dying Sinner, *Thou shalt have no Rest*. The Scripture very plainly declareth it so; *Luk. 16. 22, 23. The rich Man died and was buried.*

ed, and in Hell — he cried — I am Tormented.

Do many of them go away unaf-  
frightedly, and die like Lambs? Yes,  
because they know not whither they  
go and are blinder then Moles;  
which, as *Natural Historians* say,  
do receive their sight a little before  
their Death.

It is sadly notorious, that not a  
few do die in strong *Presumption* of  
the best Heaven that they have any  
*Apprehension* of. But, alas, they have  
no such thing as HOPE in their  
Death. And as for their *Presumpti-*  
*on*, the Flames of God's wrath are  
its present Confutation, and eternal  
one.

*Suppositio nil ponit in esse.* What-  
ever they conceit, Children of Wrath  
by Nature, do abide so until they  
receive a new Nature. Of wrath  
most certainly is their State, until  
sovereign Grace make a change of  
their Spirit. And they are more  
*perfidious than pitiful*, who spare to  
tel.

tell them so, for fear of making  
 their Sick-beds more uneasy. A bet-  
 ter Spirit acted him who would say,  
*We should bestir us to pull Men out of  
 Hell, even when they are half way  
 in it.* But, be it known to the  
 wicked;

Their departing Souls are torn out  
 of their Bodies; God takes them a-  
 way, Job. 27. 8. They cannot, as  
 Saints do, *Give up the Ghost*; con-  
 sent, and resign it into God's hands.

No their Death is *merely Passive*;  
 as Brutes they are dragged to it, and  
*suffer Death.* And, what they do  
 suffer immediately after, is beyond  
 the *most fearful* of their own  
 thoughts; yea and *all possible* ones  
 of Men on this side the Grave. All  
 the Pleasures of Sin die before them.  
 Nor are they sooner Dead, than all  
 the Plagues of it were into their  
*Feeling* and their *Expectation.* Their  
*Company* is the worst in the whole  
 Creation. As they are with them,  
 they are fully *Like* to them; And



are filled with *perfect Certainty*, that they must have extremity of torment unto eternity with them.

Inf. 2. *It is a wonderful thing, that all the Labour of Man is not for Sanctification.* What is every ones Motion for but *Rest*? *Rest*, the proper end and tendency of all things. Or how looks any Christian Man for *Rest*, but by *Holiness*? Such must needs know, all of them, that *Holiness* is indispensably necessary to it. Because *the Nature of Things must not be overturned*; and satisfaction be given to any heart, while it is disaffected utterly to the only *Object* and the *Acts* that do constitute it. So are all hearts unsanctified; they have a settled *Aversion from God*, and all *Communion with him*. And for them to be happy in him, is no more possible than for *Darkness* to be maintained in the bosom of *Light*. Besides, *neither must God's word be falsified*. Which tells us an hundred times over, *no Peace to the Wicked*;

no

no Holiness, no beatifical Sight of God; &c.

*Christ Jesus* marvelled at the *Jews* unbelief. Justly may we so do at titular *Christians*! Not, as ignorant of the (frequently shewn) causes, but as considering how infinitely unreasonable it is, and causeless. For who can answer God's interrogatory, *Why will ye Die?*

Inf. 3. *Little reason bath a Saint, to think much of all the Troubles that do here fall to his Lot.* He hath such a Rest remaining for him, as maketh inconsiderable all that he endureth in his way unto it. Inconsiderable, for either *Weight*, or *Duration*. Justly do they who look for the foredescribed Rest, account their heaviest afflictions to be *Light*; and their longest ones to be *but for a Moment*, 2 Cor. 4. Nor, saving when they Forget or Doubt their future Rest, be they ever very querulous of their present Troubles.

Prospect of this Rest from Tribulations, giveth *very Rejoycing* in more then a few of them. And causeth *Patience* to have her perfect work in all. Even a resolute Perseverance, notwithstanding the *Length, Sharpness,* and continual *Accumulation* of Tryals. As it is in *Patience* that we possess our Souls, it is in *this said Prospect* only that we can possess our *Patience*. It is only he that believeth this blessed Rest, that doth not make a sinful hast to get out of his trouble before God's time, *Isa. 28. 16.* By Faith, the Faith of this Rest well exercised, *Those that were tortured would not accept Deliverance.* Upon any sinful terms they would not, *Heb. 11. 35.*

In a word; very *simple* are our sore complaints of our Difficulties in the way to Heaven. Of the Troubles we are put unto by the *Allurements* of the World on the one hand, and by the *Hardships* of it on the other. Of the mighty difficulty that it is  
to

to hold *Temperate* against the one and *Patience* under the other. For this *Difficulty* is not more *Found* then *Made* by our selves. We make it *hard to be either*, by forgetting our heavenly *Rest* which would make it *easy to be both*. Our *Troubles* here, are calls to look to our *Rest* above. And if we so construed and followed them, as the *Martyrs* did, we should find this to be true as they did, *Fore-sight of Heaven gives Foretaste of Heaven*. Such Talks, as *unweeten* this *World's Honey*, and put a *Sweetness* into its *Gall*. For this Cause the wise *Apostle* prayed for the converted *Ephesians*, that the *Eyes of their Understandings* might be *enlightened*, that they might know what is the *Hope of their Calling*, and what the *Riches of the Glory in Christ's Inheritance in the Saints*, Eph. i. 18. That they might more clearly apprehend and firmly believe what they were to have in *Heaven*. When we miscarry by *Impatience* or *Intemperance*, the

the Fault is not in our Condition; for that is not Miserable. But it is in our Hearts; they are mischievously Forgetful. To wit of their proper, pleasant, and perfect Medicine against every Malady.

So I would call the Prospect of heavenly Rest. Being it necessarily either maketh us an Heaven upon Earth; or maketh us contented with but one Heaven. Without envying the Gluttons that have their good things in their Life-time. And without murmuring against God, and upbraiding him, that, while He kills fatted Calves for our Brethren, he never giveth a Kid to us to make merry with our Friends, Luk. 14. 30, 29.

Inf. 4. Unaccountable is the great Unwillingness of an Assured Saint, to be Dissolved. For it is but to be taken into his Rest. A Man he is; and desires Rest, as others do. A Heavenly Man he is; and desireth this Rest that is Heavenly. A Man I suppose him that hath received the Spirit

*Spirit of Adoption* ; and possesseth assured hope of this Rest.

What can it be, that should hold such an one *very desirous* of abode in the Vale of Sorrow, and state of *Warfare*? I might have said, so much as contented to live in this worst part of the Creation, except *Hell*?

It must not be said, that in the *World* here's any thing to invite their stay. Much less to Engage it. *Fathers* and *Mothers*, *Wives* and *Children*, be the Idols of other Hearts, but not of theirs. They have preferred Christ far above their *Relations* and very *Lives*, Luk. 14. 26. And if others do not, they do know very well, that, whatever God hath to do for the *World* or *Church* or their specially dear *Families* and *Persons*, He can and will do it, without them. As well without them, as with them. So that they may be very well spared here, if God call them hence.



*It must not be said, that in Heaven there's any thing to Deter or Discourage their hast unto it. Some have said, and it cannot be disproved; Heaven is more sweet than Hell it self is bitter. And consequently, more attracting, than Hell is affrighting. But, ad hominem. Tho' the Place, Company and Employment above, cannot agree with un sanctified Spirits; are they not all perfectly suited to partakers of the Divine Nature? Is he a godly Man, that dislikes any thing in or of God; and wishes not himself changed entirely into God's likeness, but God changed into his likeness? Or, is there in God's Rest, any thing that is not like himself? In short, Love is an uniting Affection; craving to be where its object is; yea and to be what its object would have it be! And Saintship without Love, is Saintship without it self.*

*It must not be said, that in the Passage from Earth, to Heaven, there is any thing invincibly terrifying? True, there is what is Terrifying. And there is of it a Fear Natural, that is not Sinful. Our Saviour himself had a fear of Death; and so may we have an Innocent one and duly Moderated. And Christ's death hath made a Believer's so Unstingy, Harmless, and Useful, that it were easy to be moderated if Faith were rightly exercised. Faith in his Blood, would keep Fear from predominating in our own. How oft have we seen it giving victory, and very triumph, to our Brethren in their dying hours? Making them most valiant, in their fight with their last Enemy; and most triumphant in the Shouts of their last Breath.*

However, if by any means we do go without this rare Priviledge. What then? Is it not enô, that the Passage be Safe, unless be most Sweet also? The least *Easie* death of a Saint, is as  
Safe

Safe a one as infinite Power, Grace and Truth can make it. And who would not bear a short toils on a rough Sea, for a sure entrance into a Royall Rest? Why say we not all as the great Apostle, *None of these things move me, nor count I my Life dear,* Act. 20. 24.

It must be acknowledged concerning Saints; They are not with themselves, while they are willing to go to their Saviour. The Disease may fear Death; *Non Homo sed Morbus,* and the Man may fear Dying; but the Saint must needs desire to depart and to be with Christ which is much better.

Inf. 5. Unexcusable is Saints inconsideration of their promised Rest. For to what purpose is it Promised, but for their Encouragement, to do God's will and to Bear it? And what Encouragement can possibly be taken from it, any longer and any more then they think upon it? God saith  
to

to every one of them, *Thou shalt Rest*, to animate and chear them to live and to die by the foresight thereof. To make that they should never be in darkness and disconsolate! Never without *Encouragement*, and the *Greatest*, to observe and follow any word of his.

But, alas, how few of them do *hide* this Promise in their Hearts: Keep it safe, and not let it be stolen out of their Thoughts, in any Time or Condition. How seldom do the most hold it to mind and use it, for its undoubted end: even Joy and Gladness in all God's Service.

It must be sadly confessed, the most part do seem *Purblind*. *Unable to see afar off*, and look beyond the Grave, 2 Pet. 1. 9. Were they more *Persuaded* of the Rest above, they must needs *Embrace* it more, and be more in the Thoughts of it, Heb. 11. 13. But alas, even of them that must be concluded to have had their Eyes well *anointed with best Eye-salve*; and

and to have a true respect unto the recompence of this rewarding Rest, as it is, *Heb. II. 26.* the Dust of this World gets into most of their Eyes; and both weakens and averts them from the said Rest. Which, it is to be considered, is always matter of pure Faith and never of Sense.

Hence it is that we have so much Backwardness and Coldness in our Duties. So much Flexibleness to our least Temptations. So much Impatience of Scorns and Slanders by Men whose Tongues are most contemptible. And much more of Oppressions by their cruel hands. Had we our eye all day long upon our promised Rest, our Lives would be of unbroken Resolution for God, flaming Fervency, and unmoveable Constancy. It would little disturb us to be slandered, while we were thinking how highly by and by we shall be Honoured. Or to be Oppressed, while we were musing how exceedingly, ere long, we shall be Enriched. Con-

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templation

templation thereof would more *solace* and *satisfie* us, then all to be named could *afflict* us. Yea, *Afflictions* by driving us unto this *Contemplation*, would sweeten our Lives And convincingly shew God to be as *Kind* as he is *Just* in them.

What a Duty then is it to God and to our selves, all the way as we travel, to think still of our *Home*. In all our *Motions*, to foresee our *Rest*. By which means we may gain *two Heavens*. For no otherwise can our Life be made an *Hell upon Earth*, but by forgetting and slight remembring our *Life in Heaven*. Heaven, that the Holy Ghost hath named, for its *Pleasantness*, a *Paradise* or *Garden of Delights*; for its full *Accommodations*, an *House*; for its *Capaciousness* of *Inhabitants*, a *City*; for its *Splendor* a *Kingdom*. To which Heaven, the most contemplative Christians, instantly serving God Night and Day, do most joyfully hope to come, Acts 26. 7.



Inf. 6. *Miserably they mistake, who think Mirth and Joy unbecoming a Saint. To wit in his militant state; while he is defiled with Corruption, loaded with Guilt, cleathed with Infirmities, assaulted with Temptations, surrounded with Dangers. Scarcely safe from any evil of sin, but the unpardonable one against the Holy Ghost. Not from any evil of suffering, but that of the Fire prepared for the Devil and his Angels.*

Notwithstanding all this, it is most evident the Saint may, and ought to rejoice. For, is a Promise of such Rest as hath been described, no cause, or but small cause of rejoicing? Doth it not far preponderate all that is named as matter of sorrow? Doth it not make sure that Corruptions shall be subdued, Guilt pardoned, Infirmities healed, Temptations vanquished, Dangers removed, and heavenly Peace be in due time perfected? God's word cannot fail. And even Man's Wisdom counteth things certainly Future,

to be *as if they were present*. How then can the Saint but *rejoyce, and be exceeding glad*? It is *Unnatural* for him to be otherwise. And it is no less his *Duty*, then his *Priviledge* to be so.

*God*, in the Holy Scripture, commands him so to be. The *Children of God* are *grieved*, and his *Enemies* hardened, if he be not so. His own Soul so naturally desireth Joy, that it must either *Droop* without any, or *Drink in* such as is *Sensual* and *Sinful*, if he take it not in the hope of the promised Rest.

In a word: No Joy is comely for a Fool. Nor is any out of Creature's leaky Cisterns, comely for a Saint. This *delusory World* hath nothing of its own, worthy of our Mirth. But if we are *Saints*, we have much more than the World is worth to rejoyce in. And tho it be *Invisible* by Faith we see it. Tho' it be *Future*, Faith gives it a *real Subsistence*. Tho' it seem in a *far Country* and a great way

way off. Faith makes it as verity.  
Present.

Inf. 7. It must needs be very dangerous to give them trouble, for whom God provideth heavenly Rest. It is not likely that he will hold them guiltless, who walk so perfectly contrary unto him. Who say that it is not fit such Men should live in the World, as God saith the World is not worthy of. Who think the worst Prison too good, for those for whom God thinks not the highest Heaven too good.

The Lord, of his great Mercy, awaken, and call to Repentance, and forgive the guilty Multitudes in our Nations. And especially those Leaders in this great Evil, that have caused no small part of the People to err.

I nothing doubt but all Protestants of serious Religion will agree with me herein. A publick Fast had need be kept thro' these Kingdoms, to bewail and ask pardon for the Tragedies

acted in them upon Protestants by Protestants.

Our last Doctrine now calls for such Consideration as the Limits of a Sermon will allow it.

Obs. 4. *There is a complete Lot or Inheritance of Glory, wherein God's faithful Servants shall stand in the last day. Out of their Troubles in this Life, they do at their death immediately enter into a state of Rest, as hath been shewn. From that state of Rest they rise up at the Day of Judgment unto a state of complete Glory: as remains to be shewn. Thou shalt stand in thy Lot at the End of the Days.*

It is not to be denied, but that the Spirit of God hath sparingly revealed unto us, what are the Additions of Glory which are made unto blessed Spirits, at the Judgment-day. And it is comparatively very little that we can know of the state of Rest,

by Rest, or of the state of *Glory*, while we are in the Body. Wherefore great is the modesty wherewith we are obliged to speak of both. Especially, of the said *Additions* of Excellency in the latter, which are made unto the former. This hath been considered, and shall be so in the following Positions, wherein I labour to demonstrate this Doctrin,

P. 2. *God's faithful Servants, at the last Day shall have their Bodies raised and re-united to their Souls. Their Bodies are Christ's Members; so that He cannot be said to be entirely risen, till they are raised. He himself is in part under ground, till they are above it. And therefore, as hath been shewn, they must be raised. Yea, and glorified and made like to his glorious Body, Phil. 3.*

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Nor

Nor must this be thought of little satisfaction unto glorified Souls. For their *concreat Aptitude to Bodies* doth necessarily affect them with desire of them. And, no doubt but *Relation, and Propriety, and former Service* must make every one desirous of its *own particular Body*. Unto which add this; *Their certain desire of the greatest Likeness unto Christ that is possible*, must needs promote their congruous and natural Desire of their Bodies. Christ in Heaven hath still a *Body*, and *his own* and not another. And were it but to be like him, a *Body* they would desire, and that *their own*. Accordingly holy Job professeth that he would wait, or *desiringly expect* the Restoration of his Body, Job 14. 14.

Surely the *Parting* of Soul and Body was nothing so sorrowful, as the *meeting* will be Joyful! Surely full sweet will this Song be; This my Body was *Dead* and is *Alive*; was *Lost*, and is *Found*; was sown in



in *Disshonour* and is raised in *Glory*, was sown in *Weakness*, and is raised in *Power*; was sown a *Natural* and is raised a *Spiritual Body*! Doubtless every Soul will rapturously exclaim, *It is meet that we should make merry and be glad!*

P. 12. *God's Faithful Servants at the last Day, shall have the Capacities of their Souls also enlarged.* The *Perfection* which they before enjoyed, was not *absolute*. I humbly conceive that the *Apostle's* Phrase doth warrant and engage us to conclude so, *Phil. 3. 12.* By attaining unto the *Resurrection of the Dead*, we do generally understand the *Attaining unto that compleat perfection of Soul as well as Body, which is at the Resurrection made, and not before.*

Besides, it is not likely that before God vouchsafeth his utmost *Communications* unto them, he should consummate and perfect their *Capacities* in them. Were nothing of his will

herein revealed, it would be more reasonable to believe, that then upon the Concourse of the great Occasions of the last Day, he would raise them to their highest Perfection. And together exalt their Souls and Bodies. Not admitting the one to be absolutely perfect without the other; or either of them to be so, before his last and largest Effusions of himself made requisite their so being.

And who needs to be told what an Advancement this is? To have even glorified *Understandings* made to see both clearer and farther. Glorified *Affections* made more extensive and intensive. Glorified *practick Powers* made more ample and more active. In a word; all made so large as to need no farther *Enlargement* for receiving God's fullest Manifestations and utmost Displays of his Glory forever. In our present state, the Knowledge hereof is too wonderful for us so high that we cannot attain it. But

who so is wise will observe these things,  
and they shall sweetly understand  
their blessed Lot in the End of the  
Days.

P. 3. God's faithful Servants, at  
the last Day, shall have a full Meet-  
ing of all their Brethren. They do  
each of them love another as himself,  
Nor can any of them be contented,  
with a single Crown for his own Head  
sitting on the Throne of Glory satis-  
fies them not, unless they there sit  
down with Abraham, yea and all the  
Sons and Daughters of Abraham also!  
It is so much that God willeth to be  
loved in his Children; and so much  
that his Children are conformed un-  
to his Will. All cry, concerning a  
Father and King, whom have I in  
Heaven but thee, O God! But, as  
concerning Brethren and Fellow-sub-  
jects, in Heaven as well as on Earth,  
they exclaim, *How good and how  
pleasant is it for Brethren to dwell to-  
gether?*

But:

But in Heaven it self, till the last Day come, *many must be missing*. The Number cannot be compleated, and therefore their *Pleasure* cannot be perfected. It is indeed still perfecting. No oft'ner doth a *contrite Sinner* turn his face Heaven-ward, but all the loving Family there have a new Joy given them, *Luk. 15. 20.* And without all peradventure, they have the same, as oft-as any *persevering Saint* is translated hence unto them.

Who then can tell their Exultations and Shouts of Joy, when all and every one of their Father's Children come together? When the many Sons are brought together into the same Glory! Not one of them Lost, Absent, or Uncleansed from every Spot and Wrinkle.

P. 4. God's faithful Servants, in the last day, shall have their Persons Justified. Even by his own Mouth, and in open full Court. Never were their sins so blotted out before, as now they

they shall be in this day of refreshment from (or by) the Presence of the Lord, Act. 3. 19. How great a Glory and Joy must this be thought? how large and sweet an Addition to that before possessed? And,

Now doth God blow off the Dust from his Diamonds! Vindicate his Servants from the World's foul Censures and Aspersions! Yea, and cloath them with the Garments of Praise also. For whether the Sins of the Faithful shall be mentioned at the last Judgment, is a Question. But that their good Works shall be mentioned, and largely too, is out of all question, Mat. 25. 35, 36, 37. Christ is represented so praising their good works, as puts them to wonder, and in astonishment to ask; Lord, when did we so?

In short; see Mat. 25. 21, 23. where you have distinctly set forth the faithful Servants, (1.) Praise; Well done good and faithful Servant? (2.) His Preferment; I will make thee

*thee Ruler over many. And his Joy; Enter thou into the Joy of thy Master. The Joy thy Master hath Purchased for thee, and now Conferreth on thee.*

*P. 5. God's faithful Servants, at the last Day, shall have their Redeemer fully glorified. Their Lord, and Head, and Life, and dearer than their Life. Whose Honour they lived, laboured, and died for.*

*Until the last Day, he will be often Crucified afresh, and put to open Shame in the World. And may I not say, in the very Church that militates for him, also? Until then, the Curtains of Heaven conceal his Glory from this lower World. His Enemies will be Numerous and Insolent. His Followers, Poor and Oppressed. But then shall he come forth like himself. In his own Glory, and in his Father's, and of the Holy Angels; Luk. 9. 26. In his own mediatorial Glory; and the natural, which the Father hath,*



hath, and which he hath from the Father by eternal Generation; and with the Glory of a retinue of innumerable attending Angels.

Then shall he call before him all the *Apostate Angels*, and all the Race of *Adam*. Commanding the *Fashion of this World* to be gone, the *World* to dissolve, its *Kingdoms* to break up, and *Thrones* to tumble down. Requiring the Bowels of the *Earth* and *Sea* and all the *Elements* to deliver up their Dead. The *Wicked*, as *Prisoners* to stand forth at his *Left hand*; the *Righteous*, as *Favourites* to come stand at his *Right hand*.

Then shall he perform the compleat and most glorious act of his *Kingly Office*. After a *Trial*, most impartial, full, and critical, he shall pronounce Sentence on all. The Sentence, whereon the *World's everlasting Destiny* depends. And which shall be no sooner passed, but he will take up his *Saints* to the *Kingdom* prepared for them; and hurl his *Enemies* into the burning.

*Burning Gulph* prepared for Satan and his Angels, and their Followers.

Then will he shew his *Authority* universally acknowledged; his *Justice* vindicated; his *Grace* magnified; his *Ends* all attained.

And what an increase of joyful Glory must this his glorious appearance be unto the Faithful? To them who in their way to Heaven, and at Home there also, have been looking for it. As his Love unto them passed all Understanding, their Love unto him at that day will pass all our present understanding. Nor can their Joy therefore be any less, when they see there's no more occasion to pray *Hallowed be thy Name, Thy Kingdom come, Thy will be done, more then it is.* For,

P. 6. God's faithful Servants at the last Day shall have their God fully glorified. To wit, by the Redeemer's delivering up the Kingdom unto God, even the Father, when he shall have

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put down all Rule and all Authority and Power, 1 Cor. 15. 24. Christ, having subdued all rebellious Powers, shall put the Father into the old full Possession of his Kingdom over all Creatures, So that he shall then Reign, as before 'Sin's' entrance, without any Opposition. And, he himself as Mediator, and Head of the Church, shall as a part of the Church, be evidently and visibly subject unto the Father. As it is v. 28. It is true, he ever was so; but now, I say, he shall be more manifestly so. For he shall resign up his Power of Government unto the Father. As a General when he hath vanquished the Enemies against whom he was sent, comes and lays down his Commission, being to War no longer. By this means, God becometh most conspicuously All in All. That is, he comes now by himself only, and not by a middle Person between him and them, to communicate all good unto Saints. To give forth all immediately;

diately; and, not as since Sin's entrance, thro' a Mediator compassionating, defending, and interceding for them.

And this Glory of God, so much more radiant and illustrious than ever, must necessarily affect them with transcendent Joy.

Let it not be surmised that Christ is as much degraded as God is exalted hereby; and for that reason the Joy cannot be great. Well it ought to be considered, that it is but in respect of the manner of Administration that Christ delivereth up his Kingdom. Which is so far from *Blemishing*, that it highly *Honoureth* him. As it speaks all his glorious Ends compassed and crowned with blessed Issue and Success, to his own Honour and his Father's. As for the *Substance of his Kingdom Mediatorial*, it stands for ever and ever. He dispenses it to eternal Ages; and is the everlasting Head and Rewarder of his Members in Glory. Tho' not as now, by

Word

Word and Sacraments, by the Restraint of World and Devil, &c. Not as now, by himself, *the Father not exercising his Power, but committing all the Exercise thereof unto him, as Jo. 5. 22.*

In a word; The Father thus is glorified in the Son at the last Day, and the Son in the Father. And all the *Heirs of Salvation* are rejoiced to be with them, and to behold this their full and perfect Glory!

P. 7. God's faithful Servants, at the last Day, shall have their Service proportionately multiplied. For, can we doubt but even glorified Being is for Action? And all Communications in the next World, be for congruous Exercises?

Can we think, that, after our Bodies are raised, Souls enlarged, Numbers filled up, Persons both justified and praised, our Redeemer and our Creator set forth before us in their Glory; Heaven shall ring no louder with

with our *Hallelujah's*; That God will not find new work to draw forth our active Powers; and that with a new Vigour and Liveliness answerable to our present Incentives?

Will he have no more done in Heaven than before, when his *Kingdom of Glory and Love* is to set up; The Day of *Jubilee* come. All his *Designs* from Eternity accomplished; all that his Providence had been for thousands of Years in travel with. Now that there is no part of his Creation but is full of Motives to his praise.

*Hell* an awful Monument of his Justice; the *middle World* refined and an excellent Mirror of his Wisdom and Power; *Heaven* like it self, the City of the great King; full of *sensible Glory* surrounding glorified Bodies, and of *Intelligible or Spiritual Glory* for, and in, glorified Spirits. To conclude;

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It is *Action* that enableeth, beautifies, and gratifies any Life. And that expresseth the Praise of the Author of that Life. Nor may we think that God is so careless of our Good and of his own Glory, as not to provide for that Action which so importeth both of them.

From that which hath been discoursed of this compleat Lot of Saint's Glory at the last Day, these Inferences offer themselves to us.

Inf. 1. *The Misery of the Wicked at the last Day, must needs be extreme.* For, if the Supreme Lord be so immensely Kind to his Servants, it must be concluded that he will be as *Severe* to the Despisers of his Service. To such as chuse rather to go without the foresaid Lot, then Repent, Believe, and Obey him. He well argued who hath thus written, *Therefore we cannot tell how much wicked Men shall suffer, because* (in the  
tor-

tormenting of a provoking Creature, we cannot tell what God's Arm can do. It is certain that they must bear what will make known its Power. Rom. 9. 22. And endure to all eternity, more then an Angel's Strength and Patience can bear one minute of an hour.

Wo unto us, if the Attractives of Heaven enforced with the Terror of Hell, be not powerful eno<sup>u</sup>gh to make us listen unto our Saviour. And be diligent that we may be found of him in Peace !

Inf. 2. Unexpressible is the Rally that holds Men in the Seat of Sin. For it debars them from receiving the Inheritance of perfect Glory. Yet do the most part of them yield up themselves unto it. None are bound in it with any Iron Chains, but those of their own Wills. Sin and Satan hold none but by their own Consent and very Choice.

*Ligatus evan-  
gelio non alieno ferro  
sed mea ferrea  
Voluntate. Au-  
gustinus*

Now,

Now, what if the Damned were, all, to be *Annihilated*. What if Sin did not make them everlasting Preys to the *undying Worm* and *unquenchable Fire*. And give them, as it surely will do, unallayed Torments to eternal Ages. Can blindness it self chuse but see its Malignity, in holding invited Guests from eternal and boundless Glory? And such as they do know and own to be no less. Did ever Stupidity make Men think it a slight Evil, which kept them from a *Crown*, unless it brought their Heads to a *Block*? And held them from a *Throne*, unless it buried them in a *Dungeon*. In a word; strange is the *Charm* that obstructeth Sinner's *Judgment*, *Affection* and *Action*! It is a mighty *Spirit of deepest Error*, that makes them so content to go without the forepraised *Lot* in the *last Day*. Unerring Wisdom hath told us, *The God of this World hath blinded their Eyes!* to keep them from seeing the *Light of the Kingdom of God*.  
 Inf.

Inf. *3<sup>o</sup>* The Excellency of our Hu-  
 mane Nature is very great. For it  
 were not otherwise capacious of such  
 an inheritance as that we have been  
 considering. Had Men been made  
 much below Angels, this must have  
 been much too high for men. But this  
 being by God prepared for us as well  
 as for them, it is safely concluded  
 that we are little below them by Na-  
 ture, and it must be our own fault if  
 we are at all below them in our ever-  
 lasting Estate.

Inf. *4<sup>o</sup>* In Howbeit we are below Angels  
 Nature is not humane order. For much  
 below theirs it cannot be, that is ca-  
 pacious of such a Lot as hath been de-  
 scribed. We are but little below them  
 by Nature; and Saints are made their  
 Equals at least by Grace. What a pity  
 is it, that he should bear the Name of  
 Man, who practically disowns his  
 Kin unto Angels. And not only En-  
 dures but Affects the Life of brute  
 Beasts. *Excedat ex hoc numero pul-  
 cherrimo,*

And the Heathen; Let him be gone  
from the lovely Society next to the  
Deity. Let him herd with Mules.

But how few of our Family have  
any thought of their so honourable  
Birth; Of their so near Alliance to  
Cherubims and Seraphims. Of the  
Foundation of Honour which God  
hath laid in our very Nature. And  
the Obligation he hath laid on us by his  
Law, to seek Honour Glory and Im-  
mortality. Self-knowledge is one of  
the rarest parts of Learning, and  
the most of Men do Endure, yea  
Affect the Life of Brutes. And car-  
ry away to Grass the Nature that is  
capacious of Celestial Glory. Senie-  
less of the Original whence they come,  
and of the Perfection whereto they  
might attain. Imagining it would  
be impudent Presumption for them to  
aspire to be Angel fellows in Work  
and Reward. And therefore degra-  
ding themselves to the Likeness of  
the Beasts that perish. Yea the vi-  
lest of them that dwell in the Dust.

if it were true, it would signify  
 something, which is often pleaded.  
 They cannot help it. Indeed a kind of  
 Necessity there is of Mens to invert-  
 ing their excellent Natures, of deba-  
 ring Reason to serve Appetite, and  
 Conscience (God's Vicegerent in them)  
 to be a Vassal unto Sense. But this  
 is a Necessity brought on themselves  
 by Custom. And that Custom is born  
 and bred of their own Lustings. And  
 those their Lusts are the undoubt-  
 ed Bastards of their perverse Wills.  
 But I return, and Hasten;

Ignorance of our own  
 Nature is no small cause  
 of the Contempt of  
 God's Grace and the  
 neglect of our Duty.

Truly it may be said of Self-know-  
 ledge, The Merchandise of it is better  
 than Silver and the gain thereof than  
 pure Gold.

Inf. 4.



*John 4. God's Holiness is far above all  
 Blessings and Rewards. For his Vision  
 Blessedness, we see, is their Reward,  
 who avow it for ever, that they de-  
 served none at his hands. And as  
 for the things which they did truly  
 deserve, they would rather be annihila-  
 ted than live under the least of them.  
 He that rightly considers the Lot of  
 Saints in the last Day, must be es-  
 qually astonished, at the Freedom and  
 Amplitude of Divine Goodness. It  
 is a Glory so equally without Motive  
 and above Measure. Wherefore,  
 They must be perfect Strangers  
 to God who think him an hard Ma-  
 ster. Being perfectly like himself, it  
 is that he rewardeth his Servants.  
 Which is well known unto the Just  
 who do live by this Faith. Knowing  
 that as they cannot be more happy  
 than He is, the Day is coming where-  
 in they shall be like Him. Even be-  
 yond Capacity, and therefore above  
 Desire, of being more happy. Be  
 it ever our Song in the House of  
 G 2 our*

our Pilgrimage. O how great is thy  
Goodness which hast so much laid them  
in love & cheer.

It is Holiness which above  
all things maketh the face to shine.  
For this it is that aims and directly  
Tends to the glorious Inheritance. An  
unsanctified Spirit is a dunghil one,  
and its best Employment is but ra-  
ling and scabbling in the Dirt of  
this World. All the Wealth and  
Wisdom whereof could never yet say,  
We have made happy one Man. All its  
Kingdoms with its very Arts and  
Sciences being able to do no more to  
the making a true Blessedness, than  
multiplied Cyphers by themselves can  
do to the making of a great Sum.  
The Heathen Moralist could say thus  
much, therefore be Scep-  
ters and Crowns valued  
as things great, because  
our Minds are but little.

Ergo magna vi-  
dentur quia hinc  
parvi sumus, Se-  
nec.

Infalible Truth names them the Princes in all Lands and the Kings and Priests, the Salt, the Lights, and the Pillars of the Earth, who aim at and prosecute the Lot of Saints in the last and great Day. Who look not at the things of the Life that now is, but at the things not yet within the sight of Sense. The Lot to be stood in at the end of the days. Whose Prosecution is present Honour, as its Possession is the perfect one. For every act of Repentance, Faith, Hope, and Love, is a gradual Approach towards the Glory of the last Day.

Were Sinners less then stone blind, they would wish for more than the Latter end of the Righteous. They wo'd never ask that the absurdest of questions, *What profit is it to serve God?* To what purpose is it to flee from the Wrath coming upon all that obey not the Gospel? What good can come of Redeeming our Time for eternal Salvation; and so running that we may obtain the Kingdom which it is our Father's

(2426)

there's good pleasure To give in the  
great Day. Would it not be as well  
to say unto God, Depart from us we  
desire not the Knowledge of thy ways!  
And let him say unto us in the great  
Day, Depart ye cursed into everlasting  
Fire prepared for the Devil and his  
Angels.

Let this truth, as plain as weighty,  
be considered. God only wise hath  
nothing more Rich to give us, and  
his royal Treasures can afford us no-  
thing more Rich, than Holiness. Crea-  
ted Holiness is the Glory of Men  
and Angels, 'uncreated Holiness is  
his own Glory!

Inf. 6. God's Tabernacles are ami-  
able, and they are blessed that may  
dwell in his House. His Ordinances  
and Means of Grace and Holiness, are  
most delectable things and invaluable!  
For, as without Holiness no Soul can  
stand up in the glorious Inheritance,  
so without these none may expect  
Holiness. Not the Principle or the  
Practice, not the Perseverance or the  
Progress,

Redress of it. In his Ordinances it is that God specially worketh in us to Will and to Do; and requireth us in special manner to work out our Salvation.

His Ordinances are the *fairful Beds* whence Children are raised up to him, Cant. 1. 16. Our Bed is green They are the *Breasts* whereby Babes in Christ are nourished, 1 Cor. 13. 2. I have fed you with Milk. They are the *furnished Table*, for strengthening more grown Saints, Prov. 9. 1. 2. Wisdom hath furnished her Table. They are the *Banqueting House*, wherein rich Grace cheereth the Hearts of all, Cant. 2. 4. He brought me to the House of Wine, or (as we read) the *Banqueting House*. In a word, as many as look for the glorious appearing of the great God and our Saviour at the last Day, they must be of David's Mind, as he pathetically expresseth it, Psal. 27. 4. One thing have I desired of the Lord, that I will seek after, That I may dwell in the Land.

all the Days of my Life, to behold the  
Beauty of the Lord and to enquire in  
his Temple.

Inf. 7. Our Calling and Election are  
the Lot of Glory in the end of the Days  
cannot be too diligently Ensured. For  
we have not any thing of compa-  
rable worth or moment to ensare. It  
is acknowledged to be an Excelling  
one. But what is Excellency without  
Propriety? Without Interest in it no  
one is made Happy by it. It must  
be granted, Interest in this Lot makes  
our eternal Welfare yet, but without  
it, it cannot make our  
present state to be sweet. And  
what Man is he that passionately  
desires not Peace with Life? May  
it not be said of that, as well as of  
him, All that a Man hath he will give  
for it.

What is it that you wou'd not part  
with, to be able to take up the A-  
postle's Words? God hath not ap-  
pointed us unto Wrath but to ob-  
tain



tain Salvation by our Lord Jesus Christ?

Is it unattainable, think you, as the Papists teach? Alas, how came Job, David, Paul, and Peter by it? Do not say, these had it by special Privilege and Revelation. For thy Faith is like precious with theirs, if it be sound, 2 Pet. 1. 4. They assert their Assurance on common grounds; common unto all Believers with themselves, in the Profession of Assurance, 1 Thess. 5. 9. 2 Cor. 13. 1. 1 Jo. 5. 19. And doubtless the Word and especially the H. Sacraments were given for our Comfort as well as theirs.

An Heart sealed and habitually devoted to God; well exercised Duties and Commands; with good and exemplary Diligence in Ordinances, and Dependence on the Grace of Christ for all good Influences; such an Heart, seems to have an emphatical Promise in Rev. 2. 17. To him that overcometh, will I give to eat of the hidden

*Alas! Indeed short Sighs, cold  
Wishes, lazy Prayers, and slight Pur-  
suits must not be expected to reach  
such a Jewel as Assurance. Abound in  
the Work of the Lord, if you expect  
this his so abundant great Consolati-  
on. If you desire to live and die,  
not as one that is uncertain. If you  
crave to try St. Paul's words with  
his Spirit.*

*We give thanks to the Father who  
hath made us meet to be partakers of  
the Inheritance of the Saints in Light,  
Col. 1. 12.*

*Or if you wo'd take up St. Peter's  
Doxology. Blessed be the God and Fa-  
ther of our Lord Jesus Christ, who accord-  
ing to this abundant Mercy hath begotten  
us again unto a lively hope by the Re-  
surrection of Jesus Christ from the  
Dead. 1 Pet. 1. 3.*

In few words I shall now deliver  
the great thing which I have to say  
of him whose Decease hath occasion-  
ed this Discourse. Dr. Daniel Rolfe;  
a Name that is a precious Ornament to  
many in Dublin and in London.

Much I will wave, and single out  
such Particulars as are manifestly for  
the Edification of the Living no less  
than of Praise unto the Dead.  
Whereof the Silence would be a great  
Robbery to you, and hardly any  
to him.

As considered in the Quality of his  
Office, I need not say much of him.  
You of this Neighbourhood, so well  
your selves know his Accomplish-  
ments for the same. His Judgment,  
Memory, Education, with his assiduous  
use of them in Preaching, and (where-  
in he was especially excellent) in  
Praying, are well known unto you;  
considering his feeble bodily strength,  
he was most laudably diligent in his  
sacred work.

But

But I shall only consider him in the Sanctity of his Person. The Relation whatsoever will be good Charity unto yours; if you remember and follow him.

*His Conversion* unto God, had the sweet Privilege of being Early. A Mercy, that all his Days was a Spring of Comfort to him; and Matter of his Thanks unto the true Author. How revivedly have I heard him say, I cannot remember the time when I did not fear to offend God!

*His Conversation* had not attained Perfection. But, upon many Years intimate acquaintance with him, I speak it; I have not known the Life of any Man more Unblameable and without Offence. I appeal to all you who knew him. Did you ever see Dr. Roll's cast a scornful Look on any Creature? Have you heard from his Mouth at any time an impatient, or wrathful Word, and unseasoned with Innocence, Love, and Piety? A strict or watch on any consecrated Mouth; and

and that upon all occasions, I have not  
 observed as just him  
 still to beget in this World a more  
 affectionate Husband than he was; a  
 more careful Parent, a more favour-  
 able Master, a more faithful Friend  
 and inviolable. His great Humility  
 made Self-denial and Forbearance basic  
 to him; and the extraordinary Exer-  
 cise of those homiletical Virtues, made  
 his Presence most grateful unto all  
 among whom he was. Some Bi-  
 shops, and one Arch-bishop valued  
 him much, and expressed it by visits.  
 Of all persuasions he loved all of  
 serious Religion, and was beloved  
 generally by all. A very considerable Assurance of  
 God's Love, he possessed many Years.  
 And with no Interruption of it made  
 in his very extreme Sickneses, and  
 extraordinary outward Losses. None,  
 that I could observe, or did hear of  
 in twenty Years.

It is observed of the Divine *Psalmist*, that as upon his *Psalm 57.* *Throne of highest State,* he hid for fear of his *Envy*, his *Faith*, *Hope*, and *Love* conquered *Flesh*, *World* and *Devil*. And thusaphanically sang, *O God my heart is fixed, my heart is fixed, I will sing and give praise.* Very like visitations was the Grace of *Jesus Christ* in the good Man I speak of. For both in his highest Prosperity, when he hath told me he desired not the Enlargement of his Coast; but had as much of this lower World's good things as he wished for; and as little of its prickling *Briers* and gnisting *Thorns*; And also in his deepest Adversity, when a rough Wind in the Day of the East wind brake forth upon him; when *Calumnies*, *ludicrous Weaknesses*, and *Pains exquisite* were sent together to lift him; when *Death*, in all human Judgment, was seizing of him; his

lovely.



lonely *Contentance*, eminently showed it self. To my self, and doubtless to many others, he expressed one and the same *Contentment* *Jealous*, but *Desire*, rather to depart and be with *Christ*.

His *Last Sickness* was short, and his *Spiritual Hope and Confidence* tender: it was seen to be strong and sweet. His *Maladies* caused much *sleep*, and admitted but *little Speech*. A little before its *Expiration*, his humble *Soul* breathed forth this *Prayer* for his *People*, to wit, *That all his Deficiencies might be made up in their next Ministers Abilities*.

A Word more I must add, to rebuke the *Scandalous Rumours* which are already *invented*, and *spread* concerning this blessed *Man's outward Estate*. I can certify any whom it may concern, from such as do best know it, and are as *Credible Persons* as impartial *Men*.

Men can desire, that this is the  
Truth.

The Estate he left was neither big  
and so raise Envy nor so small as to  
be an occasion of Shame unto his  
Memory or his Relations. And the  
Disposition of it was Discreet and  
Just; however Unsatisfactory un-  
to any, whose own Misbehaviour  
made it Necessary as well as Just,  
that it should be in a manner un-  
usual.

I shall say no more of him, that  
was, you see, a Mirror for Pastors and  
a Pattern for People. And that de-  
parted full of Life, *Satur vita tan-  
quam Conviva recessit.*

May he who takes away our E-  
njoys send us Enjoyers in their room.  
And may the great Gain of departed  
Saints, and our very Loss it self of  
them, be sanctified unto all. And  
specially unto their near Relations.  
May this plain Sermon and short Nar-  
ration have their practical Improve-  
ment unto that great End! Amen!

THE

((1881))

published to be ordered, expect

any, for the same.

Very readily I take the Opportunity

which is here given me, to in-

treat you with a few words of the

life. I hope to be able to do so

most; and, if ever, be now most

Seasonable.

**REDEEMER,**

AND THE

**WORK**

OF THE

**REDEEMED.**

To the Flock over whom the

Holy Ghost hath made me

Overseer.

*My dearest Friends,*

I Do account my *Life* to be length-

ened, principally, for your Service.

And my *Labours* and my *Calls* to

pub-

publish them to be ordered, especially, for the same.

Very readily I take the Opportunity which is here given me, to intreat your especial Use of this *Treatise*. Whose *Arguments*, if any, be great; and, if ever, be now most Seasonable.

Since my Manuscript was sent to the Press, one of our Society hath gone his way, in sweetest hope of his Rest. And some others are waiting for their good Hours. Having, under their Pains and Labours, their *Hearts* glad, their *Glory* rejoicing, and their *Souls* desiring to be clothed upon with their *House* which is from Heaven.

O may we all be found in Peace, when our Lord shall call for us! And by our Deaths as truly as by our Lives commend the way wherein we serve the God of both! The *Popish* *Physicians* that ministered unto excellent

lent Dr. Ames in his last Sickness, was (ἐν ὁλίῳ) almost made a Protestant, by the sight of his amiable and unfainting Faith, and Hope, and Joy, therein. He is said to have exclaimed in these words; *Use Protestants* *Sic bene morientur* *Reformati?* *to die, thus triumphing over Death?*

Be it your holy Ambition, to have your Adversaries made to wish for such Deaths as yours! Hearing of your abundant Entrance into the Kingdom of your Lord and Saviour Jesus Christ! And of your cheerful Resignation of your Spirits into his hands.

Unto what is before prescribed for this glorious end, I do here add this single Advice. To wit, that your Lives be spent, in the Consideration of the Work which God gave Christ to do for you; and the Prosecution of that Work which he requireth to be done by you. Jesus Christ hath finished the Work given him to do, and

and it remains that his Servants finish the Work given them to do. His own work, he did. And he did on Earth, what was given on Earth to be done. Your own, and not his, you must do. And on Earth, you must do, what is given you to be done on Earth.

Many of you may need a short and plain Index of the Work of the Redeemer, and of the Work of the Redeemed. To spread daily before you, and serve you in the exhorted Practice; whereunto the want of Memory is a hindrance every day complained of. A brief Draught therefore I present

The Work given your Redeemer to do, was the Work,

I. Of a *Sponsor, or Surety*. An Undertaker on the part of poor defective insolvent Creatures. Voluntarily and of free Grace taking upon himself, to do, and to see done, all requisite to their Salvation. To answer for their Sins himself; and to



see that they should have Grace enabling them to consent to God's Covenant, and to fulfil its Conditions, *Heb. 7. 22.* Jesus made Surety of a better Covenant.

2. *Of a Redeemer*; or Purchaser of good things, by Price paid for them unto the rightful Lord: *1 Cor. 6. 20.* Ye are bought with a price. But what, *1 Pet. 1. 18.* Not with things corruptible, but the precious Blood of Christ. Christ our Surety was bated nothing, but payed God the whole Debt charged on him. Christ our Redeemer obtained no good thing for us from God, but what he payed God's whole demanded price for; and pleaded it also.

3. *Of a Conqueror.* Fallen Man wanted a Surety, because he wanted both Fidelity, and Ability. He wanted a Redeemer because it was infinitely impossible that such a Beggar and Debtor also should satisfy and merit from God. He wanted one

to Conquer Satan, who as Goulet held him Prisoner: and as his Devil held him in his delusions; because Satan is vastly his Superior in strength and subtlety, *Jo. 6. 12*. The Prince of this World is judged *Heb. 2. 14*. Through Death he destroyed him that had the Power of Death the Devil. And if the Devil, surely all his Instruments.

4. Of a Teacher, Prophet, Apostle. God can have no pleasure in Fools. No Salvation could be, without Wisdom unto it. Christ's work was also, as *1 Cor. 1. 30*. To be made of God unto us Wisdom, *As. 7. 37*. Christ was promised as a Prophet, *Heb. 3. 1*. He is called the Apostle of our Profession.

5. Of a Ruler, King, Law-giver. Buying us from God by Price, and Taking us out of the hand of Satan by Power, a good right he had to Rule us. And, *As. 5. 31*. God exalted him to be Prince, *Jo. 5. 22*. God committed all Judgment (that is, the exer-



with Nature of this Work of Jesus Christ,  
let these Properties be considered.  
It is,

(1.) *Stipulated, Covenanted Work.*  
Agreed upon between God and  
Christ before the World began, as  
John 1. His God to be done as

(2.) *Reconciling Work.* At-  
tending for reconciling God to Man and  
Man unto God, as 1 Cor. 2. 19. God  
was in Christ Reconciling, &c.

(3.) *Obediential Work.* Unto which  
he came of choice and freely, and  
as a Servant, which 1. 8. He took  
the form of a Servant, &c.

(4.) *Grievous Work.* much of it  
to him all his sacrificing pain, Gal. 3.  
He was made a Curse for us. See  
1. 8. To redeem us from all

(5.) *Satisfactory to God Work.* that  
well pleased him, Eph. 1. 6. An Of-  
fering of sweet smelling Saviour unto  
God, as 1. 8. and 2. 1. Christ is a Comforter;

(6.) *Meritorious Work.* Such as  
in strict Justice well deserved all

nefits from God. Therefore named  
a Price, 1 Cor. 6. 20.

(7.) *Necessary Work.* Indispensable  
to our Salvation, Gal. 2. 21. If Right-  
eousness could have been by the Law,  
Christ had died in vain.

(8.) *Glorifying Work.* Glorifying  
God infinitely more than any possi-  
ble Creatures Obedience. So I un-  
derstand my Saviour's word, Jo. 17.  
4. I have glorified thee; that is,  
as if he had said, "I both God and  
Man, Creator and Creature also,  
" have so glorified thee  
" by my Work, as all  
" thy Creation was in-  
" capable of doing.

See Dr. Bate's  
excellent Book  
hereof.

(9.) *Complete Work.* Entire, lack-  
ing nothing. *Nulla desunt, nulla su-  
persunt.* Such, that he boldly says,  
Jo. 17. 4. It is finished, viz. all that  
was set him to do.

(10.) *Communicable Work.* All  
flows down in benefits unto us; even  
all desirable or ~~us~~, 1 Cor. 1. 30. And  
what he himself suffered is made as  
much ours, as our Sins were made  
his, 2 Cor. 5. ult.

(11.) *Invaluable Work.* Such, that the Apostle saith, *Eph. 3. 19.* The Love of it passeth all Understanding.

(12.) *PECULIAR Work.* Singular, not given unto, or to be undertaken by, any other Person. True; we must do much that Christ did; he is our Pattern. But we must do nothing, so as he did, in our own Names, nor, to the end of meriting from God as he did; its above our Power; and without any reason, being that he hath perfectly merited all good things for us.

Now the Work given unto every one of the Redeemed to do, is the work,

1. *Of a Scholar;* or Disciple. Which is to listen unto, and to learn of God, teaching all saving Wisdom by the Redeemer, *Mar. 9. 7.* *This is my beloved Son, hear ye him.* That is, from him learn ye what you are to believe concerning God, and what Duty God requireth from you.

2. *Of a Subject.* For as Christ is a Teacher, so he is a King and Ruler. And



And to him, the Redeemed are called to yield themselves, as *Rom. 6. 13*. To own his Supremacy; and take him for their Lord and be ready to obey him, *Col 2. 6*. *Ye have received Christ Jesus the Lord.*

3. *Of a Servant.* A Subject, is one ready to receive and perform Commands. A Servant is one that every Day of the Week and every Hour of the Day, is receiving and performing of them. One, who liveth, as *Rom 12. 11*. *Serving the Lord.* He who receiveth Talents, and puts them to use, for his Lord from whom he receiveth them. Who, as a Factor, receiveth Goods wherewith to Trade for his Master. God, is the Master; Life, Health, Estate, Gifts, Ordinances, Graces and Comforts, are the Goods. He who receiveth these, is the Factor, and Steward. He who studiously, zealously, and diligently layeth out these for promoting God's Glory, is a good Steward of the Grace of God,

1 Pet. 4. 10. As good Stewards of the Grace of God, Luk. 19. 23. *Wherefore gavest thou not my Money into the Bank?*

5. *Of a Soldier.* This World is our Enemies Country. Satan is the Prince and God of it. And our Hearts also are like a City besieged with formidable Armies without, and infested with conspiring Traytors within. Jesus Christ is the Captain of Salvation from all. We are his Soldiers, in Baptism listed. His Armor we must put on. Against these Enemies of his we must stand. Battels against them we must fight. And overcome, or perish we must. Blessed be God; to fight is to overcome; to resist, is to make them flee. And in God's Judgment, we are not overcome of our spiritual Enemies, as long as we do not consent unto them but sincerely strive against them, *Eph. 6.* See 2 *Tim. 2. 3.* Endure hardness, as a good Soldier of Jesus Christ.

6. *Of a Son.* God in Jesus Christ is a reconciled Father. Giveth the Privilege

ledge to become his Sons. Yea his Coheirs with Jesus Christ. Now, as *Mal. 1. 6.* (all the World knoweth) a Son honoureth his Father. And, of all Sons, one would think an Heir should reverence his Father, *Heb. 12. 9.* We have had Fathers of our Flesh, which corrected us, and we gave them Reverence: Shall we not much rather be in subjection to the Father of Spirits and live?

7. *Of a Spouse.* Astonishing Grace so orders it, that the Redeemed of the Lord must be married to him. Even in an everlasting Covenant, which admits no divorce. Their Maker is their Husband. And their work and business is to please and delight their heavenly Husband. With Cohabitation; as *David, Psal. 139. 18. I am still with thee.* And with issue as the Apostle speaks, *Rom. 7. 4. Married — to him who is raised from the Dead, that we should bring forth fruit unto God.*

Now of this work of the Redeemed, let these twelve Properties be observed. It is

H 3. (1.)

(1.) *It is Covenanted Work.* Where-  
to every Christian is bound by his Bap-  
tismal Covenant. And must say, as *Pf.*  
*119.106. I have sworn and I will per-*  
*form it.*

(2.) *It is Beneficial Work.* Which  
tho' it deserveth not any reward, God  
crowns it with a great one, *1 Tim. 6.6.*  
*Godliness is great gain.*

(3.) *It is Indispensably necessary Work,*  
To be saved without it, were to be  
saved without Salvation. For as *Psal.*  
*19.11.* In it is the great Reward. And  
besides; Grace it self cannot destroy  
Nature. The Holy God cannot in  
kindness to his Creature do any thing  
unbecoming himself; *Heb. 1.13. Heb.*  
*2.10.* Now would it become a Holy  
God to crown any but a holy Soul?  
Know also that, Jesus Christ is Holy,  
and therefore hath no will, to save any  
without this Work. And, as he is to  
save none but whom he is commisi-  
oned by the Father to save, he hath  
not power to save any besides such as  
do

do the Work of Scholars, Subjects, &c.  
*Joh. 3. 3. Except a Man be born again,*  
*he CANNOT see the Kingdom of God.*  
 It is legally and naturally impossible.

(4.) *Its Just Work.* God is our  
 Owner; and his Will is the Rule of  
 Justice. He made us for his pleasure;  
 and redeemed us for the same. He is  
 therefore wronged and robbed if we  
 are not employed in pleasing him.  
*Psal. 100. 2. 3. Serve the Lord with*  
*gladness, for it is he that made us.*  
*1 Cor. 6. 19, 20. Ye are not your own,*  
*ye are bought with a price; therefore*  
*glorifie God.*

(5.) *Its Honourable Work.* God is  
 a great King; it is far from being ig-  
 nominiuous to serve him. Its our high-  
 est Honour, *Psal. 95. 3, 6. The Lord*  
*is a great God, and a great King above*  
*all God's, O come let us worship and bow*  
*down.*

(6.) *Its Grateful Work.* Expressive  
 of Thankfulness which can no other  
 way be expressed for God's innume-  
 rable Benefits. The *Psalmist* saith, *Pf.*

116. 7, 8, 9. *Because God hath heard the Voice of his Supplication, and had dealt bountifully with him, he would walk before the Lord in the Land of the Living.*

(7.) *It is Painful Work.* It must be acknowledged to require Diligence. To be sloathful is certainly to be wicked. It requires hard striving and violence, *Mat. 11. 12. Luk. 13. 24.* And vain it is to think of getting thro' this work without broken Hearts and contrite Spirits also. Such Sacrifices God must have from us daily, or he will not be pleased; *Psal. 51. 17. Jesus Christ's stripes do indeed heal us, as they only propitiate God unto us.* By his death alone, we have God reconciled to us. But we are wounded, before we are inchoatively healed by the same. And, all our days, we are more and more wounded till we come to be perfectly healed. The Physician of our Souls lanceth them and opens them in godly sorrow, to receive the sovereign Balsom of his own Blood.

The



The Vertues of it are for Justification and Sanctification. For till we are sick of Sin, and any longer than we are so, we neither mind nor value nor desire nor apply his invaluable Blood. Wherefore, let Christians of airy Tempers beware; and know, that Christ's sorrows do not excuse our daily ones for sin, Mat. 5. 4. *Blessed are they that mourn for they shall be comforted.* And only they shall be so.

(8.) *Its Delightful Work.* It is so, notwithstanding the sorrows for sin ~~afforded~~ <sup>afforded</sup> ~~to~~ <sup>to</sup> God mixeth ~~Honey~~ <sup>Honey</sup> with ~~that~~ <sup>that</sup> Wormwood. ~~It~~ <sup>It</sup> makes Tears sweet; partly, by lessening our sorrows for other evils while we are sorrowing for our sins; and partly, by turning them into means and evidences of Grace. The Gospel was written for this end, that our joy might be full, 1 Joh. 1.

(9.) *It is Hopeful Work.* I mean, work whose reward is a thousand fold greatest in promise; and so requireth abundant exercise of Hope. So the Apostle.

Apostle, *Rom. 8. We live by Hope.* I might add; its work in which we have so good help; that it is the shamefullest thing in the world to despair of Ability to go thro' with it and finish it. See the Text, which is a *Canaan* of comfort, flowing with Milk and Honey, *Joh. 4. 4. Little Children greater is he that is in you than he that is in the World.*

(10.) *It is Careful Work.* The state of Warfare is one of no small care, *1 Pet. 5. 8. Be sober, be vigilant, be-*

(11.) *It is a Prayerful Work.* The Jews say proverbially; without standing, the World would not stand. Without Prayer, they mean, nothing can prosper. Christians observe, Though Jesus Christ did pay for all he had from God as he was Mediator, yet he was made to pray too. Nor need we wonder that he commands us, *Luk. 18. 1. That Men always pray and faint not.*

(12.)

(12.) *It is Work that leaves us Unprofitable Servants, when all of it is done.* Work, which yields no profit to God. Which merits no good for us. Work, for which we owe God thanks; God owing none unto us. Work, which is spotted with Imperfection and Impurity, in every stroke of it. And needeth the Blood of Jesus to take away its Iniquities, as truly as the worst of our evil works in our unregenerate Estate do.

To conclude. The Work given the Redeemed to do, you ought to do with utmost Care and Zeal, as if nothing had been done for you by any Mediator between God and you. But when you have so done it, you must trust alone in the Work that your Redeemer hath done for you, to gain you a Title to Heaven, as tho' nothing at all had ever been done by your selves, *Phil. 3. 8, 9, 10, 11, 12.*

In short, He that would with well built Hope, and with a better Joy than that of the Hypocrite, commend,

mend his departing Soul into God's gracious hands; that a Man must get himself able to say,

Father, thy Son and Lamb hath glorified thee on Earth and finished the Work which thou gavest him to do for me:

And this I know, because, thro' him strengthening me, I have glorified thee on Earth, and I have finished the Work which thou gavest me to do!

Blessed is that Servant who when his Lord calleth for him, is found thus saying in Judgment and in Truth. And that you may be found thus saying, is the incessant Prayer of

*Your affectionate Servant  
in Christ Jesus,*



D. B.

**FINIS.**

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